

**ACPL ITEM
DISCARDED**



r230.208
En3r
v.132
1739506

M. L

BASEMENT STORAGE

REFERENCE

570

**ACPL ITEM
DISCARDED**

APR 27 73

ENGLISH RECUSANT LITERATURE
1558-1640

Selected and Edited by
D. M. ROGERS

Volume 132

EDWARD MAIHEW

A Paradise of Praiers

1613

EDWARD MAIHEW

A Paradise of Praiers and Meditations

1613

THE PUBLIC LIBRARY
OF THE CITY OF BOSTON
100 STATE STREET
BOSTON, MASS.

The Scolar Press

1973



Digitized by the Internet Archive
in 2022 with funding from
Kahle/Austin Foundation

1739506

NOTE

Reproduced (original size) from a copy in the Bodleian Library, by permission of the Curators.

References: Allison and Rogers 492; STC. 17197.

A

PARADISE OF PRAIERS AND MEDITATIONS:

Gathered out of diuerse authors as well
ancient as moderne: and deuided
into three parts:

By the R. F. EDWARD MAIHEW
Priest and Mounke of the holie
Order of S. Bennet.

THE FIRST PART.

The contents of the whole worke are briefly
declared after the Epistle Medicatorie.

Luke 11. v. 9.

Aske, and it shal be giuen you: seeke and you shal
find: knocke and it shalbe opened vnto you. For
euery one that asketh, receaueth &c.

Printed at Doway,

By the widdow of LAWRENCE KILLAM
at the signe of the holie Lambe. 1613.

With Licence of Superiors.

S. Iohn Chrysostome lib. i. de
Orando Deum.

When I behold any one not louing the exercise of praier, nor hauing a vehement and feruent care of this matter, it is presentlie manifest to me, that he possesseth nothing of any price or much to be regarded in his soule. Contrarie-wise when I see any one, vn-satiablie adhering to the worship of God, and esteeming it a most great damage and detriment if he doth not continuallie pray, I coniecture him to be replenished with al virtue, and to be the temple of God.

TO THE RIGHT
HONORABLE
AND VERTVOVS
LADIE,
THE LADIE
MOVNTEAGLE.

RIGHT HONORABLE:



EING desirous some few
yeares since during the
time of a Lent to intermit
mine ordinarie course of
studies touching contro-
uersies, and to spend those
few weekes of penance and
recollection partlie in some pious exercise
whitch might be profitable to my poore affli-
cted country; and moreouer finding that sun-
drie excellent praiers written in Latine, were
not yet published in our English tounge: I

The Epistle

Resolved to gather into one English worke, certaine selected praiers dispersed in the Latine boobes of many authors.

Further because al such praiers so collected could not conueniently be contained in one volume which might rightly be termed a Manual, I thought it conuenient to cal mine intended worke a Paradise, that is a garden, of deuour praiers and meditations. I perfected then two parts of the three into which I deuised it: and the first part was soone after deliuered to the printer readie for the presse. But I know not vpon what occasions he put of the printing of it vntil this present yeare. Now comming to Doway it was my fortune to find the said first part almost finished. And considering with my selfe vnto whom I should offer a gift so smal, no one occurred more worthy then your Ladiship of a better, & no one more like through your virtue to accept in good part of so smal a present. I am bold therefore though a straunger and a man vnknownen to you, to dedicate this my litle booke vnto your Ladiship, as a poore token both of such loue & respect as I beare, & also of such seruice as in Christ our Lord I owe, to a Ladie for virtue,
honor,

Dedicatorie.

honor, parentage and other gifts so renowned.

And surelie touching your parentage who is ignorant how glorious a champion of Christ your worthy father Sir Thomas Tresham was? Proceed therefore, o noble and virtuous Ladie, in following the virtuous steppes of so singular a parent. Your eldest sister the Ladie Starcon, a true child also of such a father, hath alreadie most happilie (as the world reports to her immortal fame) consummated her course of this mortal life, and (as we haue iust cause to hope) together with her said father, hath alreadie received an immortal crowne of iustice. There is a third crowne likewise laid vp for your self, which you shal receiue, if you march courageous forward as it is reported you haue begon. So shal you hereafter reioice with them, more then euer before, in eternal glorie and happines. For my part I shal thinke my selfe very happy, if this or any other part of my garden, may be so fruitfull as to yeld you any fragrant flowre, which may produce any sweet odour in your soule. For by this meane I shal (which is my greatest desire) further you in obtaining the perfection of pietie which is the

The Epistle Dedicatorie.

only meane by which so perfect blisse must be obtained. But wherefore do I speake doubtfullie touching the fruitfulnessse of my garden? Verilie the force of praier warranted by our Lord him selfe is so great, that I may vndoubtedly conclude this smal present is of force to afford your Honour help and comfort in your iourney towards your heauenlie countrie. which being so (your virtue and vehement thirst thither being considered) I haue iust cause to assure my selfe you wil accept of it gratefullie, wherefore, ceasing to trouble you with these my lines any further, my last petition and praier shal be that almightie God of his infinite mercy and goodnes wil vouchsafe prosperously to conduct you to that secure haue of euerlasting happines. Doway
Sept. 22. 1613.

*Your Honours poore seruant
in Iesus Christ.*

E. M.

The

*TNE CONTENTS OF TNE
Paradise of Praiers.*

TH^E first part containes severall praiers to be vsed on distinct times of the day, together with others to be said as sundry occasions shal require: The contents of it more in particular may be seene in a particular Index or table placed at the end of this booke already printed.

TH^E second part comprehends severall meditations and praiers for the mornings and eueninges of euerie day in the weeke, as for example a Meditation and praiers for Sunday morning & others for Sunday in the euening, and so for Munday, Twesday and the other daies.

IN the third are sundrie sorts of Letanies approued by the Romane congregation of the holy inquisition, for the most part neuer before published, together with the seauen Penitential Psalmes explained with a short paraphrasis, and the Iesus Psalter.

CERTAINE BRIEFE

ADVERTISMENTS,

*Concerning some praiers vsed in the
Catholike Church.*

First : It is true the scripture affirmeth there is one Mediator of God & men, man Christ Iesus. Neuerthelesse this notwithstanding the holie Angels & Saints are also in some praiers called our meditators : but in a farre different sense. For, the name of Mediator for sundrie considerations is agreeable vnto Christ after a farre more excellent maner then it is to the Angels and Saints ; especiallie for these. First because Christ alone is by nature both God and man, and consequentlie alone by nature a meane or mediator betweene both, being partaker of both natures . Secondly he alone through his owne propre dignitie being infinite through his Godhead , and without the helpe, mediation or assistance of any other, in his owne name, right, and through his owne merits confidentlie and effectually dealeth in our causes before God : and immediatlie by

him-

Briefe aduertismentis.

himselfe, and through himselfe makes intercession for vs, and he himselfe needs no mediator. Thirdlie he alone is the mediator of redemption; to wit, who alone hath paid the raunsome of our sinnes, redeemed, and reconciled vsto God. And in this sense principallie are the words of the Apostle cited to be vnderstood: For after that his saying: There is one Mediator of God and men, man Christ Iesus; he addeth: who gaue himselfe a redemption for al. But for al these respects and reasons not agreeable to any other, as is aforesaid, Christ is worthilie called our one or onlie mediator.

Neuerthelesse although this be most true, yet the Angels and Saints in an other sense, and in a farre inferior degree may also obtaine that name. For although they be not our mediators after such an excellent maner as Christ is; yet are they mediators for vs by way of intercession, to wit because by their praiers they obtaine for vs sundrie benefits of almightie God. But neither is this their mediation by way of intercession any way comparable to that of Christ described. For whereas that of Christ is most supreme, absolute, immediate, and independent as I haue declared; that of the Angels

and

Briefe aduertisments.

and saints is not so. For their intercession is mediate through Christ, and whatsoever they aske & obtaine, they aske & obtaine it through his infinite merits who is the immediate and highest mediator. Thus one man living in this world by prayer may be a mediator for another. And in this sense Moyses is called a mediator betweene God and the Israelites in the old Testament. Hence it is evident that although Christ alone be properlie and in the highest maner our onlie mediator, and consequentlie also our onlie aduocate, to wit in the senses before deliuered; yet the Angels and Saints may also in the sense assigned be named our mediators and aduocates to wit of intercession after an inferior and lower maner. And in this sense onlie they are called our mediators and aduocates wheresoeuer in any prayer such titles are given them. In which sense such praiers are no waies iniurious to Christ or reprehensible, as appeareth by the premisses.

Secondlie : it is the common doctrine of all catholikes that it is not lawfull to pray to Angels or Saints, that of themselues, as giuers of the same, they bestow vpon vs either grace, or glory or any such benefits needfull for attaining

Briefe aduertisments.

to euerlasting blisse. But we ought only to pray vnto them that by their intercession and praier they obtaine such things as are needful & profitable to vs of almightie God the onlie author of al our good. Breifely we ought only to pray to them that they pray for vs, and thereby obtaine for vs the aforesaid benefits. Neuertheless this notwithstanding some praier vsually said and approued in the church, seeme in words to beare a contrarie sense. But with the said church they are to be expounded according to the doctrine deliuered. wherefore although the words do absolutely demand of Angels or Saints some spiritual graces or benefits, as for example, that they loose the bands of our sinnes &c. yet the church hath no other meaning, but to demand of them, that they obtaine for vs such benefits through the merits of Christ by their holie intercession.

Thirdly: Although some praier may seeme precisely to be directed to the sacred wood or signe of the crosse, which he things without sense or vnderstanding: yet the church intendeth them to Christ as hanging on the Crosse, and in that sense they are to be vnderstood and said.

Finallie

Briefe aduertisments.

Finallie our aduersaries do often accuse the catholike church that it binds al sorts of people to pray in the latine tougue: but it is a false flaunder; for it bindeth none so to pray, but such as through holie orders receiued, or some such extraordinarie cause, are bound to say some ecclesiastical office of Breuiarie or the like. All lay folkes generallie. according to the common doctrine of the church, may pray in their vulgar tougue. yea such praiers are not onlie tollerated, but highlie commended, especiallie if such as so pray vnderstand not the latine. Neither is there any law or bond which bindeth them vnder sinne to pray in latine.

The distribution of al the Sundais and moueable Feasts through out the yeare.

THe neereft Sunday to S. Andrewes day (though it fal on S. Andrewes day it selfe) is the first Sunday of Aduent. The three Sundais following are called the second, third, and fourth of Aduent. The next Sunday after Christmasse day, is called the Sunday with in the octaues of Christmasse day. The Sunday next following Twelue day is called the Sunday with in the octaues and the first after the

Briefe aduertisments.

Epiphanie. This follow the second, third, fourth, fift and sixt after Epiphanie, if it fal out there be so many before Septuagesima. This Sunday is the third before Ashwenfday. The two next are, Sexagesima Sunday & Quinquagesima Sunday. The next Sunday after Ashwenfday is the first of Lent. This follow in order the ij. iij. & iiij. of Lent. Then come Passion Sunday and Palme Sunday. And after Palme Sunday, Easter day. The next Sunday after Easter day, is termed Low Sunday, and the first after Easter. After this ensue the ij. iiij. iv. and v. after Easter. ~~This is that which is next~~ before Rogation Munday. The Thursday following in that weeke is Ascension day. The Sunday following this Thursday is called the Sunday with in the octaues of the Ascension. The next Sunday is whit Sunday. The Sunday after, is Trinitie Sunday and the first after pentecost. The Thursday next following is corpus Christi day. The next Sunday is called the Sunday with in the octaues of corpus Christi day, and the second after Pentecost. Al the Sundayes following betweene this and Aduent are numbred in order according as they fal, and called the third, fourth, fift &c. after Pentecost.

A table

A table of moveable feastes according

yeares of our Lord.	Domi- nical letter.	Golden numbes	The Epact.	Septua- gessimas Sunday.	Ash- wens- day.
1614	b	19	29	Febr. 20	Mar. 9
1615	A	1	11	Febr. 5	Febr. 22
1616	g f	2	22	Ian. 28	Febr. 14
1617	c	3	3	Febr. 16	Mar. 5
1618	d	4	14	Febr. 1	Febr. 18
1619	c	5	25	Ian. 24	Febr. 10
1620	b A	6	6	Febr. 13	Mar. 1
1621	g	7	17	Ian. 28	Febr. 14
1622	f	8	28	Febr. 17	Mar. 6
1623	e	9	9	Febr. 9	Febr. 26

yeares

to the old Calendar used in England.

yeares of our Lord.	Easter day.	Ascen- tion day.	Whit- Sunday.	Corpus Christi day.	Aduent Sunday.
1614	April.	Iune	Iune	Iune	Nou
	24	2	12	23	27
1615	April.	May	May	Iune	Dec.
	9	18	28	8	3
1616	Mar.	May	May	May	Dec.
	31	9	19	30	1
1617	April.	May	Iune	Iune	Nou.
	20	29	8	19	30
1618	April.	May	May	Iune	Nou.
	5	14	24	4	29
1619	Marc.	May	May	May	Nou.
	28	6	16	27	28
1620	April.	May	Iune	Iune	Dec.
	16	25	4	15	3
1621	April.	May	May	May	Dec.
	1	10	20	31	2
1622	April.	May	Iune	Iune	Dec.
	21	30	9	20	1
1623	April.	May	Iune	Iune	Nou.
	13	22	1	12	30

yeares

A table of moveable feastes according

yeares of our Lord.	Domi- nical letter	Golden number	The Epact.	Septua- gesima Sunday.	Ash- wens- day.
1614	c	19	19	Ianuar. 26	Februa. 12
1615	d	1	1	Februa. 15	March. 4
1616	c b	2	12	Ianuar. 31	Februa. 17
1617	A	3	23	Ianuar. 22	Februa. 8
1618	g	4	4	Februa. 11	Februa. 28
1619	f	5	15	Ianuar. 27	Februa. 13
1620	e d	6	26	Februa. 16	March. 4
1621	c	7	7	Februa. 7	Februa. 24
1622	b	8	18	Ianuar. 23	Februa. 9
1623	A	9	29	Februa. 12	March. 1

yeares

to the new Romane Calendar.

years of our Lord.	Easter day.	Ascen- sion day.	with- sunday	Corpus Christi day.	Aduent Sun- day.
1614	Mar. 30	May 8	May 18	May 29	Nou. 30
1615	April 19	May 28	Iune 7	Iune 18	Nou. 29
1616	April 3	May 12	May 22	Iune 2	Nou. 27
1617	Mar. 26	May 4	May 14	May 25	Dec. 3
1618	April 15	May 24	Iune 13	Iune 14	Dec. 2
1619	Mar. 31	May 9	May 19	May 30	Dec. 1
1620	April 19	May 28	Iune 7	Iune 18	Nou. 29
1621	April 11	May 20	May 30	Iune 10	Nou. 28
1622	Mar. 27	May 5	May 5	May 26	Nou. 27
1623	April 16	May 25	Iune 4	Iune 15	Dec. 3

(.)

Num-

Number of Sundries.

<i>Number of Sundries between Whit Sunday and Advent.</i>				
<i>According to the new Cal.</i>	<i>According to the old Cal.</i>	<i>The yeares of our Lord.</i>	<i>According to the new Cal.</i>	<i>According to the old Cal.</i>
27	23	1614	2	6
24	26	1615	5	4
26	27	1616	3	3
28	24	1617	2	5
25	26	1618	5	3
27	27	1619	2	2
24	25	1620	5	5
25	27	1621	4	3
27	24	1622	2	5
25	25	1623	5	4

Number of Sunday between Epiphany and Septuagesima.

Of the yeare and the parts thereof.

THe yeare if it denided into mouneths, con-
taineth twelue; if into weekes, it consist-
eth of fiftie two, and one day; if into daies it
comprehendeth three hundred threescore and
foure and almost six houres.

*Advertisements concerning the
Calendar following.*

IN the calendar following some feasts or
names of Saints are printed with red letters;
others with an ordinarie great blacke letter
with out any starre before them; others with
the same ordinarie great letter with a starre be-
fore them: others smallie with a smaller kind
of blacke letter. The first are holidays; the se-
cond are serued in the Romane Breuiarie; the
third in the Sarum; and the last are English
Saints which are serued in neither of both.

The feasts of the whole yeare obserued in
the church are especiallie diuided into three
sorts; first double which are the cheefest;
secondlie, semidouble which are in dignitie
next vnto them; thirdlie simple or single which
are the lowest. Moreover of the double feasts,
there be three degrees; the first or most princi-

pal are called doubles of the first classe ; the second of the second classe ; the last ordinarie doubles through out the yere. Now to the end that euerie one may know the dignitie of euerie feast, I haue set downe in the calendar following these differences. But note that where-soeuer the word double is placed without any addition, it is a double feast of the third ranke, & what feast soeuer is found without either the word double or semidouble adioined, that is a simple feast. Finallie those feasts which in the Sarum Breuiarie are called of nine lessons, are here called semidoubles.

Such feasts as haue the word Octaues added to them, are serued in the church during vii. daies following the said feasts.

Touching some holidiaies and fasting-daies in particular see notes after the Calendar.

Ianuarie

Januarie hath daies xxxj.

A	j.	The Circumcicion of our Lord; Double 2. classe.
b	ij.	The octaue of S. Stephen. double
c	iiij.	The octaue of S. Iohn. double
d	iiij.	The octaue of SS. Innocents. double
e	v.	* The oct. of S. Thomas Bishop of Canturb. and Mart. double; Also Vigil: S. Telesphorus Pope and Martir. * S. Edward King Conf.
f	vj.	The Epiphanie of our Lord. double
g	vij.	1. classe, octaues.
A	viiij.	
b	ix	S. <i>Adrian</i> Abbot,
c	x.	
d	xj.	S. Higinius Pope and M. S. <i>Eguine</i> Bis. of <i>vrorcester</i> Conf.
e	xij	S. Bennet Abbot
f	xiiij.	The octaue of Epiph. double
g	xiiij.	S. Hilarie Bis. Conf. semid. S. Felix priest and Mart.
A	xv.	S. Paule first Eremitte Conf. semid. S. Maurus Abbot.
b	xvj.	S. Marcellus Pope and M. semid.

c	xvij.	S. Antonie Abbot. double
d	xviii.	The chairing of S. Peter at Rome, double. S. Prisca Virg. and Mart
e	xix.	* S. V Volstan B. of worcest. Co. sem.
f		S. Marius, Martha, Audifax and Abacum Martirs.
g	xx.	S. Fabian & Sebastian Mart. double
A	xxj.	S. Agnes Virg. and Mart. double
b	xxij.	S. Vincent and Anastasius M. semid.
c	xxiij.	S. Emerentiana Virg. and Mart.
d	xxiiij.	S. Timothee Bif. and Mart. semid.
e	xxv.	The cōuerſion of S. Paul A poſt. dou.
	xxvj.	S. Policarpe Biſ. and Mart. semid.
f	xxvij.	S. Iohn Chriſoſtome Biſ. Con. doub.
g	xxviij.	The Apparation of S. Agnes Virg.
A	xxix.	{ and Mart.
b	xxx.	
c	xxxi.	

Februarie

Februarie hath daies xxviij.

d	j.	S. Ignatius Bish. mart. semid Fast
e	ij.	The Purification of our B. Ladie double 2. classe
f	iiij.	S. Blase Bif. and mart.
g	iv.	S. Gilbert Abbot.
A	v.	S. Agatha Virg. and mart. semid.
b	vj.	S. Dorothee Virg. and mart.
c	vij.	S. Romuald Abbot. semid.
d	viiij.	
e	ix.	S Appollonia Virg. and mart.
f	x.	
g	xj.	The translation of S. Frideswide virgin.
A	xij.	
b	xiiij.	
c	xiv.	S. Valentine Priest and mart.
d	xv.	S. Faustinus and Iouira martirs. S. Sigfride Bif. Apostle of Sueuia, Confeß.
e	xvj.	
f	xvij.	
g	viiij.	S. Simeon Bif. and mart.
A	xix.	
b	xx.	S. Mildrede Virg.
c	xxj.	(double.
d	xxij.	The chairing of S. Peter at Antioche

e	xxiiij.	Vigil. Fast. S. Milburge Virg.
f	xxiv.	S. Mathias Apostle double 2. classe. S. Edilbert King Conf.
g	xxv.	
A	xxvj.	
b	xxvij.	
c	xxviij.	

In the leape yeare the vigil of S. Mathias is kept on the 24. day, and his feast is celebrated on the 25. The Dominical letter is chaūged into that vvhich is next before (as if it be C. into B.) And then Februarie hath 29 daies.

March

March hath daies xxxj.

d	j.	* S. David Bif. Conf. sem. s. <i>Swibert Bif. Conf.</i>
e	ij.	* S. Cedde Bif. of Lichfeild Co. sem.
f	iiij.	
g	iv.	S. Lucius Pope and mart.
A	v.	
b	vj.	
c	vij.	S. Thomas of Aquine Co. dou. Perpetua and Felicitas martirs.
d	viiij.	S. Felix Bif. of Dunvvich Confess.
e	ix.	Fortie martirs, semid.
f	x.	
g	xj.	<i>The Inuention of S. Osyrine King and martir.</i>
A	xij.	S. Gregorie Pope Conf. Doctor of the church & Apost. of Eng. dou.
b	xiiij.	
c	xiv.	
d	xv.	
e	xvj.	
f	xvij.	* S. Patricke Bif. and Conf. semid.
g	xviiij.	* S. Edward King and mart. semid.
A	xix.	S. Ioseph our Blessed Ladies husband Conf. double

b	xx.	* S. Cuthbert Bif. Conf. semid.
c	xxj.	S Benner Abbot. double
d	xxii.	
e	xxiii.	
f	xxiv.	Fast.
g	xxv.	The Annunciation of the B. Virg. Marie, double 2. classe
A	xxvi.	
b	xxvii.	
c	xxviii.	
d	xxix.	
e	xxx.	
f	xxxi.	

April

April hath daies xxx.

g	i.	
A	ii	S. Francis of Paula Conf. semid.
b	iii.	* S. Richard Bishop of Chichester Conf. semid.
c	iv.	
d	v.	
e	vi.	
f	vii.	
g	viii.	
A	ix.	
b	x.	
c	xi.	S. Leo Pope Conf. double S. Guth. <i>late Eremite.</i>
d	xii.	
e	xiii.	
f	xiv.	SS. Tiburtius, Valerianus, and Maxi- mus, martirs.
g	xxv.	
A	xvi.	
b	xvii.	S. Anicetus Pope and mart.
c	xviii.	
d	xix.	* S. Elphege Bif. of Canterb. mart
e	xx.	
f	xxi.	S. Anselme Bif. of Canterb. Conf.

g xxii.

g	xxii.	SS. Soter & Caius Popes & m. sem.
A	xxiii.	S. George m. sem. In England doub.
b	xxiiii.	S. Mellitus Bis. of Canterb. Conf. S. Egbert Abbot.
c	xxv.	S. Marke Euangelist double 2. classe. <i>Abstinence if it fal not on the Sunday or in the Easter weeke.</i>
d	xxvi.	S. Clerus and Marcellinus Popes and martirs semid.
e	xxvii.	
f	xxviii.	S. Vitalis mart.
g	xxix.	S. Peter, mart. semid. S. Catharine of Sienna Virg.
A	xxx.	S. Erkenvvald Bis of London Conf.

May hath daies xxxi.

b	i.	SS. Philippe and Iames Apostles; double 2. classe. <i>S. Assaph Bis. Conf.</i> <i>S. vvalburge Virg.</i>
c	ii.	<i>S. Athanasius Bis. conf. double</i>
d	iii.	The Inuention of the holie croffe, double 2. Classe; SS. Alexander, Euentius and Theodulus martirs <i>S. Iuuenalis Bis. conf.</i>
e	iiii.	<i>S. Monica widow.</i>
f	v.	
g	vi.	<i>S. Iohn the Apostle before the port</i> <i>Latine, double. Eadbert Bis. Conf.</i>
A	vii.	<i>S. Stanislaus Bis. and martir semid.</i> <i>* S. Iohn of Benerlay Bis. of</i> <i>yorke conf.</i>
b	viii.	The Apparition of <i>S. Michael the</i> <i>Archangel, double.</i>
c	ix.	<i>S. Gregorie Nazianzene Bis. Conf.</i> <i>doub.</i>
d	x.	<i>S. Gordianus and Epinnachus m.</i>
e	xi.	
f	xii.	SS. <i>Nereus, Achilleus, and Domitilla</i> <i>virgin, and Pancratius, martirs</i>
g	xiii.	<i>semid. Translation of S. Albane m.</i>

A	xiii.	S. Boniface martir.
b	xv.	
c	xvi.	
d	xvii.	
e	xviii.	
f	xix.	* S. Dunstan Bif. of Canterburie Conf. semid. S. Pudenciana virgin.
g	xx.	S. Æthelbert King and mart.
A	xxi.	S. Godric & Eremite.
b	xxii.	
c	xxiii.	
d	xxiv.	
e	xxv.	* S. Aldelme Bif. of Sherburne Conf. semid. S. Urbane pope and mart.
f	xxvi.	S. Augustine Apostle of the En- glishmen Bif. Conf. double S. E- leutherius pope and mart.
g	xxvii.	S. Iohn pope and martir. S. Bede priest Conf.
A	xxviii.	
b	xxix.	
c	xxx.	S. Felix pope and martir.
d	xxxi.	S. Petronilla virgin.

June

June hath daies xxx.

e	i.	
f	ii.	SS. Marcelline, peter and Erasmus, martirs.
g	iii.	
A	iv.	
b	v.	* S. Boniface Bif. Apostle of Germa- nie and his fellowes, martirs.
c	vi.	
d	vii.	S. Robert Abbot, The traslation of S. wolstan Bif. Conf.
e	viii.	
f	ix.	* The traslation of S. Edmund Bif. of Canter. Conf. semid S. Primus and Felicianus martirs.
g	x.	S. Margarete Queene of Scotland.
A	xi.	S. Barnabas Apostle, double.
b	xii.	SS. Basilides, Cyrinus, Nabor, and Nazarius, mart.
c	xiii.	S. Antonie of Padua Conf. semid.
d	xiv.	S. Basil the great Bif. and Con. doub.
e	xv.	S. Vitus, modestus and Crescentia martirs. S. Eadburge virgin.
f	xvi.	Traslation of S. Richard Bif. of chichester Con; semid

g	xvii.	
A	xviii.	SS. Marke and Marcellian martirs
b	xix.	SS. Gervasius and protasius martirs.
c	xx.	S. Siluerius pope and mart. * The translation of S. Edward King and martir; <i>Also S Edmund and S. Osvyvald Kings and martirs.</i>
d	xxi.	
e	xxii.	* S. Alban the first martir of England: semid
f	xxiii.	Vigil. Fast * S Etheldrede Queene and virgin.
g	xxiv.	The Nativitie of S. Iohn Baptiste
A	xxv.	doub. i. classe. Octaves.
B	xxvi.	S. Iohn and Paule martirs semid.
b	xxvii.	
c	xxviii.	S. Leo pope and Conf semid. Vigil.
d		Fast.
e	xxix.	SS. Peter and Paule Apostles dou. 2. classe. Octaves.
f	xxx.	The commemoration of S Paule Apostle double

Iulie hath daies xxxj.

g	i.	The octaue of Iohn Baptist. double
A	ii.	The Visitation of the blessed vir-
b	iii.	gin Marie double According to
e	iiii.	Sarum vse of the 2. classe with
d	v.	Octaues. S. Processus and Marti-
		nianus martirs.
e	vi.	The octaue of the Apostles SS. Peter
f	vii.	and Paule double
g	viii.	* Translation of S. Thomas of can-
		terb. Bis. & m. dou S. <i>Edilburge Virg</i>
A	ix.	* The next Sunday following is the
		feast of Reliques double. 2. classe.
b	x.	Seuen brethren martirs & S. Rufina
		and Secunda virgins and mart. semid
c	xi.	S. Pius pope and martir.
d	xii.	SS. Nabor and Felix martirs S. Iohn
		Gualbert Abbot.
e	xiii.	S. Anacleto pope and martir semid
		<i>S. Mildrade virgin.</i>
f	xiv.	S. Bonauenture Bis. Conf. double
g	xv.	* The translation of S. Swithune
		and his fellowes Bis. Conf. semid
		<i>S. Deusdedit Bishop. of Canterburie</i>
		<i>Con'ess.</i>

A	xvi.	* The translation of S. Osmund Bif. of Sarum Confess. semidouble through the whole prouince of canturburie onlie
b	xvii.	S. Alexius Conf. S. Kenelme King and martir.
c	xviii.	S. Symphorosa & her seauen sonnes martirs.
d	xix.	S. Margarete virgin and martir.
e	xx.	S. Praxedes virgin.
f	xxi.	S. Marie Magdalene double.
g	xxii.	S. Apollinaris Bif. and mart. semid
	xxiii.	Vigil. Fast S. Christine virgin and Martir.
b	xxiv.	S. James Apostle dou: 2 class. Chri-
e	xxv.	stopher mart.
d	xxvi.	S. Anne mother of our B. Ladie double S. <i>Christian virgin.</i>
e		S. Pantaleon martir.
f		SS. Nazarius, Celsus & Victor mart. and Innocent pope Conf. semid.
g		S. Martha virgin semid SS. Simplicus Faustus, and Beatrix martirs.
A		S. Abdon and Sennen martirs.
b		S. Neotus priest Conf.

August

August hath daies xxxj.

- | | | |
|---|-------|---|
| e | i. | S. Peter ad vincula double. The Machabees martirs. |
| | | <i>S. Edelvoldus Bif. of Winchester Conf</i> |
| d | ii. | S. Stephen pope and martir |
| c | iii. | The Inuention of S. Stephen the first martir semid. |
| f | iv. | S. Dominicke Conf. double |
| g | v. | The dedication of S. Marie the Virgins church ad vides doub. |
| | | * S. Oswald King and martir. |
| A | vi. | The transfiguration of our Lord double SS. Xistus pope Felicissimus and Agapitus martirs. |
| b | vii. | * The Feast of the name of Iesus. double 2. classe octaues S. Donatus Bif. and martir. |
| c | viii. | Cyriacus, Iargus and Smaragdus Martirs semid. |
| d | ix. | Vigil Fast S. Romanus martir. |
| e | x. | S. Laurence mart. dou 2. classe octa. |
| f | xi. | S. Tiburtius and Susanna martirs. |
| g | xii. | SS. clare virgin. |
| A | xiii. | SS. Hippolitus and Cassianus mart. |
| b | xiv. | Vigil. Fast S. Eusebius Conf. |

c	xv.	The Assumption of the B. Virgin
d	xvi.	Marie double 1. classe
e	xvii.	The octaue of S. Lawrence m. doub.
f	xviii.	S. Agapitus martir S. Helene Em- peresse.
g	xix.	S. Osyrine King and martir
A	xx.	S. Bernard Abbot double
b	xxi.	
c	xxii.	The octaue of the Assumption of the B. Virgin Marie double S. Ti- morhee, Hippolitus, and Sim- phorianus martirs.
d	xxiii.	Vigil Fast.
e	xxiv.	S. Bartholmew Apostle double 2. classe
f	xxv.	S. Lewis King of France. Conf.
g	xxvi.	S. Zepherinus pope and martir.
	xxvii.	
b	xxviii.	S. Augustine Bif. Conf. and doctor of the church doub. S. Hermes m.
c	xxix.	The Decollation of S. Iohn Baptist double S. Sabina martir.
d	xxx.	SS. Felix and Adauctus martirs.
e	xxxi.	SS. Cuthburge virgin S. Aidan Bif. Confess.

September

September hath daies xxx.

f	j.	S. Giles Abbon. Twelve brethren martirs.
g	ij.	
A	iii.	
b	iv.	The translation of S. Cuthbert Bis. Conf. sem but if it were to be ob- served in Lent simple.
c	v.	
d	vi.	
e	vij.	Fast
f	vij.	The Natiuitie of the B. Virgin Ma- rie double, & classe octaues S. A- drian martir.
g	ix.	S. Gorgonius martir.
A	x.	S. Nicolas Tolentino Conf. semid.
b	xj.	S. Protus and Hyacinthus martirs.
c	xij.	
d	xiii.	
e	xiv.	The Exaltation of the holic crosse double.
f	xv.	The octaue of the Natiuitie of the B. Virgin Marie doub. S. Nicomedes martir.
g	xvi.	SS. Cornelius and cyprian Bis and
		(.) 3 mart.

		mart semid SS. Euphemia Lucia & Constantinus martirs.
		* S. Edith virgin semid.
A	xviij.	SS. Socrates and Stephen martirs.
b	xviiij.	
c	xix.	S. Ianuarius Bis. and his fellowes martirs semid S. Theodore Bis. of canterburie Conf.
d	xx.	Vigil. Fast S. Eustachius and his fel- lowes martirs.
e	xxj.	S. Mathe ^w Apostle double 2. classe.
f	xxij.	S. Maurice and his fellowes martirs.
g	xxiiij.	S. Linus pope and martir semid S. Tecla virgin and mart.
A	xxiiij.	
b	xxv.	S. Cuthfride Abbot
c	xxvj.	S. Cyprian and Iustina martirs.
d	xxvij.	S. Cosmas and Damianus m. semid.
e	xxviii.	S. Lioba virgin
f	xxix.	The dedication of S. Michael the Archangel double 2. classe.
g	xxx.	S. Hierome preist Conf. and doctor of the church double S. Honorius Bis of Camerburie, Conf.

October

October hath daies xxxj.

A	i.	S. Remigius Bis. and Conf.
b	ij.	S. Thomas Bis. of Hereford
c	iiij.	Two Evvalds preists and martirs.
d	iiij.	S. Francis Conf. double.
e	v.	S. Placidus and his fellowes mart.
f	vj.	
g	vij.	S. Marke pope Conf. S. Sergius Bacchus; Marcellus & Apuleius mart.
A	viii.	
B	ix	S. Demise, Rusticus and Eleuthetius mart. semid.
c	x.	S. Pauline Bis. of yorke Conf.
d	xj.	
e	xij	S. Wilfride Bis. of yorke Conf.
f	xiiij.	* The translation of S. Edward King Conf. double.
g	xiiij.	S. Callistus pope and martir semid
A	xv.	S. Osvald Bis. of worcester Conf. S. Tecla virgin Abbesse.
b	xvj.	S. Lullus Bis. Conf.
c	xvij.	*. The Translation of S. Etheldrede virgin semid.
d	xviiij.	S. Luke Euangelist double 2. classe
e	xix.	SS. Fildewide virgin semid.

f	xx.	
g	xxj.	S. Hilarion Abbot. S. Ursula and her fellowes virgins and martirs.
A	xxii.	
b	xxiii.	
c	xxiv.	
d	xxv.	S. Chrysanthus and Daria martirs * The translation of Iohn of Be- uerley Bif. Conf.
e	xxvi.	S. Euaristus pope and martir.
f	xxvii.	Vigil. Fast.
g	xxviii.	SS. Simon and Iude Apostles double 2. classe.
A	xxix.	
b	xxx.	
c	xxxi.	Vigil. Fast.

November

Nouember hath daies xxx .

d.	i.	The feast of al Saincts double 1. classe. Octaues.
e	ii.	The commemoration of al Soules double.
f	iii.	* S. wenefride virgin and m. semid.
g	iiii.	* S. Vitalis and Agricole martirs,
A	v.	
b	vi.	
c	vii.	S. VVilibrord Bis. Conf.
d	viii.	The octaue of al Saints doub. Fourc Crowned martirs.
e	ix.	The dedication of the church of our Sauour double. S. Theodore martir.
f	x.	SS. Tryphon, Respicius & Nympha martirs S. Iustus Bis. of Canterb. Conf.
g	xi.	S. Martine Bis. and Conf. doub. S. Menne martir.
A	xii.	S. Martine pope and mart. semid.
b	xiii.	
c	xiiii.	The translation of S. Erkenwyald Bis. of London Conf.
d	xv.	
e	xvi.	* S. Edmund Bis. of Canterb. Conf. semid.

S. Gre-

f	xvii.	S. Gregorie Thaumaturge Bif. Conf. semid.
		* S. Hugh Bif. of Lincolne Bish Conf. semid.
g	xviii.	The dedication of the churches of SS. Peter and Paule double.
A	xix.	S. Pontian pope and martir
b	xx.	* S. Edmund King and martir semid.
c	xxi.	The presentation of the B. Virgin Marie double
d	xxii.	S. Cecillie virgin and martir semid.
e	xxiii.	S. Clement pope and martir semid. S. Felicitas martir
f	xxiv.	S. Chrysogonus martir.
g	xxv.	S. Catharine virgin and mart doub.
A	xxvi.	S. Peter Bif. of Alexandria martir.
b	xxvii.	
c	xxviii.	
d	xxx.	Vigil. Fast S. Saturninus martir.
e	xxx.	S. Andrew Apostle double 2. classe

December

December hath daies xxxj.

f	j.	
g	ij.	S. Bibiani virgin and martir.
A	iiij.	S. Berme Bif. of Dorchester in Oxfordshire Conf.
		S. Lucius King and martir.
b	iv.	* S. Osmund B. of Sarisburie Conf. semid S. Barbara virgin and mart.
c	v.	* Sabba Abbot.
d	vj.	S. Nicolas Bif. Conf. semid.
e	vij.	S. Ambrose Bif. Conf and doctor of the church double Fast
f	viiij.	The conception of the B. virgin Marie double
g	ix.	
A	x.	S. Melchiades pope and martir.
b	xj.	S. Damasus pope Conf. semid
c	xij.	
d	xiiij.	S. Lucie virgin and martir double.
e	xiv.	
f	xv.	S. Eusebius Bif. and mart.
g	xvj.	
A	xvij.	
b	xviij.	
c	xix.	

Vigil.

d	xx.	Vigil. Fast.
e	xxi.	S. Thomas Apostle doub. 2. classe.
f	xxii.	
g	xxiii.	
A	xxiiii.	Vigil. Fast.
b	xxv.	The Nativite of our Lord Iesus Christ double 1. classe octaves
c	xxvi.	S. Stepen the first m doub. octaves.
d	xxvii.	S. Iohn Euangelist double. 2. clas. Octaves.
e	xxviii.	SS. Innocents martirs dou. octaves.
f	xxix.	S. Thomas Bis. of Canterbury m. semid. In England doub octaves.
g	xxx.	
A	xxxi.	S. Silvester pope and Conf. double.

Certaine holie daies.

The moueable holidiaies and fasting daies.

Besides the holidiaies and fasting expressed in the calendar before, there be some moueable which fall not vpon any certaine day of the month. The holidiaies are these following. Al sundaies through the yeare: The munday, Twesday & wensday in the Easter weeke: Ascension day: The munday, Twesday, and wensday in the whitsun weeke. Corpus Christi day. Moreouer according to the prouincial constitutions of England the rich are bound to keepe good Friday holiday: yet so that they may plough the land of the poore on that day gratis for charitie. The poore are not bound to keepe it.

The moueable fasting daies of which there is no doubt are these: Al the fridaies through out the yeare, those falling with in the twelue daies and betweene Easter and whitsunday (of which more euen now) being excepted. Al the daies of the lent, except the Sandaies: al the Ember daies: the munday and wensday in the Rogation weeke whitsun-eue. Finallye vpon the fast daies in lent we ought to abstaine from white meates: on al the Saturdaies through out the yeare and the Twesday in the Roga-

tion

Certaine holie daies.

*Certaine holidiaies and fasting daies assigned
by some which the collector of this Manual
thinkeith no man bound to obserue under
mortal sinne*

BEsides the holidiaies and fasting daies mo-
ueable & immoveable already mentioned,
some learned men among the holidiaies add
the feast of S. George . the translation of S.
Thomas of canterburie ; and S. Nicolas day.
Among the fasting daies they add Fridaies with
in the twelue daies, and betweene Easter and
which is sunday : also the eue of the Visitation
of our B. Lady But I haue omitted these be-
cause although in times past perhaps they haue
bene holiedaies, yet at this present & for many
yeares hertofore if not in al, yet in most places
of this kingdome they are not and haue not
beneso obserued. And besides it is the common
opinion of the learned, that no man now in
such places as the obseruation of them is abro-
gated by custome, is bound to keepe them vn-
der mortal sinne. wherefore let euerie one
touching these obserue the custome of the
countrie or diocese where he dwelleth. Of
the same opinion I am touching the keeping
holie

Certaine holie daies.

holie of the Visitation of our B^e Ladie and the Exaltation of the holy Crosse which is the later Holy rood day yet I haue placed these as holidiaies in the kalendar, because they were- (as is most probable) holidiaies in catholike times: nay they are as yet obserued by some & not whole abrogated, I add that they are obserued holie, in most, if not in al, catholike countries. concerning the Fridaies betweene Low Sunday (which is the first after Easter), and whitsunday in particular the iudgment of some is that there bestrouger reasons to proue them fasting daies then the rest: yet I do not thinke such reasons so strong as that they conuince it to be a sinne to breake them, according as I haue before affirmed.

A rule to know the Imber daies.

The wensdaie, Friday and Saturday next ensuing after S. lucies day in December; the first Sunday in Lent, whitsunday, and the Exaltation of the Crosse (commonly called the later. Holy Rood day) are the Imber daies. So that if S. Lucies day, or the Exaltation of the holy Crosse fall vpon wensday, not that wensday, but the next after is Imber wensday.

The times of marriage.

The pater noster: Aue Maria

THe solemnities of marriage are forbidden, from the first Sunday of Aduent (including it) vntil after the feast of the Epiphanie called Twelſe day: & from Ashwenſday (including it likewise) vntil after Low ſunday (which is the first Sunday after Easter): al other times marriage may be ſolemnely celebrated.

The Pater noster: Aue Maria; Creed and Conſiteor in the Latine tongue: which may be ſaid as they are here ſet downe in Latine whenſoeuer in this Manual they are appointed to be ſaid in Engliſh.

Pater noster, qui es in coelis: ſanctificetur nomen tuum: adueniat regnum tuum: fiat voluntas tua, ſicut in coelo & in terra: panem noſtrum quotidianum da nobis hodie: & dimitte nobis debita noſtra, ſicut & nos dimittimus debitoribus noſtris. Et ne nos inducas in tentationem: ſed libera nos a malo. Amen.

Aue Maria. gratia plena, Dominus tecum: benedictu in mulieribus, & benedictus fructus ventri tui Ieſus. Sancta Maria mater Dei, ora pro nobis peccatoribus nunc, & in hora mortis noſtræ Amen.

Credo in Deum, Patrem omnipotentem, creatorem coeli & terræ. Et in Ieſum Chri-

ſtum

Creede and Confiteor.

stum, filium eius vnicum, Dominum nostrum : qui conceptus est de Spiritu sancto, natus ex Maria virgine, passus sub pontio pilato, crucifixus, mortuus & sepultus : descendit ad inferos : tertia die resurrexit a mortuis : ascendit ad cælos, sedet ad dexteram Dei patris omnipotentis : inde venturus est iudicare viuos & mortuos. Credo in Spiritum sanctum, sanctam Ecclesiam Catholicam, Sanctorum Communionem, remissionem peccatorum, carnis resurrectionem, vitam eternam. Amen.

Confiteor Deo omnipotenti, beatæ Mariæ sēper virgini, beato Michaeli Archangelo, beato Ioanni Baptistæ, sanctis Apostolis petro & paulo, omnibus sanctis, (& tibi pater) ; quia peccaui nimis cogitatione, verbo, & opere : mea culpa, mea culpa, mea maxima culpa. Ideo precor beatam Mariam semper virginem, beatum Michaelem Archangelum, beatum Ioannem Baptistam, sanctos Apostolos petrum & paulum, omnes sanctos, (& te pater), orare pro me ad Dominum Deum nostrum.

If thou say thy confiteor alone not before a priest in Confession or at the beginning of Masse leaue out these words (& tibi pater) and (& te pater).

The tenne commandments.

The tenne commandments.

1. **I**Am thy Lord God. Thou shalt have no others Gods but me
2. Thou shalt not take the name of God in vaine.
3. Honour thy Father and Mother.
5. Thou shalt not kil.
6. Thou shalt not committe adulterie.
7. Thou shalt not steale.
8. Thou shalt not beare false witnesse.
9. Thou shalt not desire thy neighbours wife.
10. Thou shalt not desire thy neighbours good

The seauen Sacraments.

1. Baptisme 2. Confirmation 3. Eucharist 4. penance 5. Extreame Vnction 6. order 7. and Matrimonic.

The commaundments of the church.

1. To keepe the appointed holy daies by abstaining them from seruil workes and by hearing of Masse.
2. To fast the Lent and other daies commaunded, and abstaine from flesh on the accustomed daies.
3. To go to Confession at the least once in the yeare.
4. To receaue the blessed Sacrament at the

least

The manner to serue at Masse.

Least at Easter.

5. To pay tithes.

An ample instruction how to serue
the priest at Masse.

BEfore the priest beginneth to vest himselfe
see that water, wine, and light with other
things necessarie (salt and water if holy water
be to be made, cleane towel, and a glasse or
boule if any be to receaue &c.) provided and
in a readines. Plaie the albe decently behind
and see it hang euen euerie where within an
inche of the ground: Place the crosse of the
Stole iust behind, and light the candels

If holie water be made, after it is sprinkled,
answere as followeth. And note that through
out this instruction the letter P. is put before
that which the priest is to say, and the letter
C. before that which the clarke is to answere.

The priest.

Ostende nobis Domine misericordiā tuam.

The Clarke.

Et salutare tuum da nobis.

P. Domine exaudi orationem meam.

C. Et clamor meus ad te veniat.

P. Dominus vobiscum.

C. Et cum spiritu tuo.

The manner to serue at Masse.

At the end of the praier when the priest hath said; Per Christum Dominum nostrum; answer Amen.

In the whole seruice of the priest at the altier obserue these general rules; First whensoeuer thou hearest the name of Iesus either bowe thy head, or make a legge. Secondly if thou crosse the altier from one side to the other side do the like before the middest of the same yea after the consecration and whensoeuer the Sacrament is present kneele downe on one knee to the ground, as likewise when thou risest from thy knees Thirdlie when thou giuest any thing to the priest or puttest wine or water into the chalice kisse before the cruete or that which thou deliuerest; if thou receauest, any thing from him, kisse thy hand before thou receauest it. And whether thou giue or receiue alwaies do reuerence to the priest with bowing thy head or making a legge. Fourthlie kneele alwaies on the contrarie side of the altier to the booke as for example if the booke be on the left side kneele thou directly opposite to the right corner, not ouer neare &c. Finallie beware thou touche not the chalice, patene, corporal or purificatorie. For

this

The manner to serue at Masse.

this is forbidden to lay folke.

At the Introite anſwere the priest as followeth
Before the Introite bow and blesse thy
selfe with the priest

P. In nomine Patris & Filii, & Spiritus sancti. Amen.

I Introibo ad altare Dei.

C. A Deum qui iustificat iuventutem meam.

P. Iudica me Deus, & discerne causam meam
de gente non sancta: ab homine iniquo & do-
loso erue me.

C. Quia tu es Deus fortitudo mea, quare me
repulisti, & quare tristis incedo dum affligit me
inimicus?

P. E mitte lucem tuam, & veritatem tuam, ipsa
me deduxerunt, & adduxerunt in montem san-
ctum tuum, & in tabernacula tua.

C. Et introibo ad altare Dei: ad Deum qui
iustificat iuventutem meam.

P. Confitebor tibi in cithara Deus, Deus meus:
quare tristis es anima mea, & quare conturbas
me?

C. Spera in Deo, quoniam adhuc confitebor
illi: salutare vultus mei, & Deus meus.

When the priest saith the verse following
bow downe thy head a litle.

P. Gloria Patri, & Filio, & Spiritui Sancto.

The manner to serue at Masse.

C. Sicut erat in principio, & nunc & semper :
& in sæcula sæculorum. Amen.

P. Introibo ad altare Dei.

C. Ad Deum qui lætificat iuuentutem meam.
when the priest saith the verse following
blesse thy selfe.

P. Adiutorium nostrum in nomine Domini.

C. Qui fecit cælum & terram.

P. Confiteor Deo omnipotenti &c.

At the end of it answere.

C. Misereatur tui omnipotens Deus : & di-
missis peccatis tuis, perducatur te ad vitam
æternam. P. Amen.

Then bowing thy bodie verie low say.

Confiteor Deo omnipotenti, beatæ Mariæ
semper Virgini, beato Michaeli Archangelo,
beato Ioanni Baptistæ, sanctis Apostolis Petro
& Paulo; omnibus sanctis, & tibi Pater, quia
peccaui nimis cogitatione, verbo & opere,

Knocke thy breast thrice, when thou saiest
the words immediatlie following.

Mea culpa, Mea culpa, Mea maxima culpa.
Ideo precor Beatam Mariam semper Virgi-
nem, beatum Michaellem Archangelum, bea-
tum Ioannem Baptistam, sanctos Apostolos
Petrum & Paulum, omnes sanctos & te Pater

orare

The manner to serue at Masse.

orare pro me ad Dominum Deum nostrum.

P. M isereatur vestri omnipotens Deus & dimissis peccatis vestris perducat vos ad vitam æternam. C. A men.

P. I ndulgentiam, absolutionem, & remissionem omnium peccatorum nostrorum tribuat nobis omnipotens & misericors Dominus.

C. A men.

Erect thy bodie bowing onlie thy head vntil the priest goeth towards the altar.

P. D eus tu conuersus viuificabis nos.

C. E t plebs tua lætabitur in te.

P. O stende nobis Dñe misericordiam tuam:

C. E t salutare tuum da nobis.

P. D omine exaudi orationem meam.

C. E t clamor meus ad te veniat.

P. D ominus vobiscum.

C. E t cum spiritu tuo.

Expect a while vntil the priest hauing reade the Introite cometh to the middest of the altar then answear as followeth.

P. K yrie eleison.

C. K yrie eleison.

P. K yrie eleison.

C. C hriste eleison.

P. C hriste eleison.

C. C hriste eleison.

P. K yrie eleison.

C. K yrie eleison.

P. K yrie eleison.

The manner to serue at Masse.

After this or after Gloria in excelsis if it be
to be said the priest saith

P. D ominus vobiscum.

C. E t cum spiritu tuo.

At the end of the collects the priest saying:

Per omnia secula seculorum Answer alwaies
A men.

If it be Imber wensday or Saturday the priest
before D ominus vobiscum presentlie after the
last Kyrie eleison readeth diuerse collects or
praier and propheties. And at the beginning
of euerie praier except it be in the whitson
weeke he saith Flectamus genua answer
C. L euate Remove not the booke vntil the
praier and epistle after D ominus vobiscum be
ended.

At the end of the Epistle as also at the end of
the propheties on the Imber daies when the
priest falleth a litle with his voice answer

D eo gratias

Soone after the epistle (ordinarilie when
thou hearest the priest say Alleluia) arise, go
towards the booke and as soone as the priest
goeth towards the middest of the aulter take
it in both thy hands together with the cushion
and carrie it to the other end of the aulter

which

The manner to serue at Masse.

Which is called the right corner or Gospel syde place it in such sort as the priest may conueniently reade in it the Gospel and stand opposite to the other corner of the aulter.

P. Dominus vobiscum.

C. Et cum spiritu tuo.

P. Sequentia sancti Euangelij &c.

Make the signe of the crosse in thy forehead, vpon thy mouth, and vpon thy breast and answere.

Gloria tibi Domine.

At the end of the Gospel blessing thy selfe say.

Laus tibi Christe and kneele downe.

The Gospel being ended and likewise the creede if it be to be said, the priest saith.

P. Dominus vobiscum.

C. Et cum spiritu tuo.

As soone as the priest hath said, Oremus ; arise and go to the place where the cruets stand : lay aside the stopples of them if they be loose : this done either set the basen with the cruets in it vpon the litle napking being spread vpon the end of the aul ar ; and then giue first the cruet of wine to the priest, and place the cruet of water so in the basen that he may conuenientlie take it by the handle ; or other wise

take

The manner to serue at Masse.

take the cruets of wine in thy right hand and that of water in the left, and giue him first that of wine, and then the other of water. But in giuing them alwaies hold them so by the lower part, that the priest may take then after a conuenient sort for powring that which is in them into the chalice After this the wine cruets being set a side stoppe it; place the napkin or towel so that the priest may conueniently take it for wiping his hands: take the cruets of water into thy hand and the bason into the left and powre water on the priests fingers ouer the bason. This being donne cast away the water: set the bason in his place with the cruets in it, see they be stopped, see the napking lie or hang decently and returne to thy place.

Soone after the priest saith. O rate fratres.

Answer as soone as the priest is turned towards the altar.

Suscipiat Dominus sacrificium de manibus tuis, ad laudem & gloriam nominis sui, ad vtilitatem quoque nostram, totiusque Ecclesie sue sanctae. Amen.

After a short time the priest saith

P. Per omnia secula seculorum.

C. Amen.

P. Do-

The manner to serue at Masse.

P. Dominus vobiscum.

C. Et cum spiritu tuo.

P. Sursum corda.

C. Habemus ad Dominum.

P. Gratias agamus Domino Deo nostro.

C. Dignum & iustum est.

Before the eleuation take sufficient time for lightning the candle and light it on the epistle or left end either presently after the first Memento, (which is when the priest holdeth his hands together saying nothing as it were meditating to himselfe) or else when thou seest him hold his hands over the chalice: kneele not directly behind the priest but neare vnto him on the same side: take in thy left hand the lower part of his vestiment behind, kisse it and lift it some what vp. If there be no other place hold the candle in thy right hand. At the tyme of the eleuation it selfe bow thy body and lift the vestiment behind something high, I meane as high as the priests girdle or there about After the eleuation kneele some short tyme then rise and returne to thine accustomed place. The priest after the crossing ouer the chalice with the host saith; Per omnia secula seculorum. C. Amen.

The manner to setue at Masse.

At the end of the Pater noster vnto
the priest saying.

E t ne nos inducas in tentationem, Answer.

C. S ed libera nos a malo.

The priest hauing broken the host saith.

P er omnia secula seculorum. C. A men.

P. P ax Domini sit semper vobiscum.

C. E t cum spiritu tuo.

As soone as A gous Dei is ended arise take
the pax in thy right hand; kneele downe on
the right hand of the priest; as soone as he
hath kissed the altre offer him the pax.

when he hauing kissed saith.

P ax tecum answer thou T. Cum spiritu tuo

H auing paused a litle arise and hauing done
thy accustomed reuerence, giue the pax to
them that kneele neare about the altre. This
done returning to the altre hauing done reue-
rence as before set the pax on the same. do re-
uerence and retorne againe to thy place In a
masse of the dead omit al this and giue not the
pax when the priest hauing receaved the host
blesseth himselfe with the chalice arise, do re-
uerence, go to the credence, vnstoppe the
cructs, take in thy right hand that containing
wine, and when the priest holdeth forth the

chalice

The manner to serue at Masse.

chalice powre wine into the same : when he maketh a signe vnto thee that it is sufficient cease from powring. Then retaining stil the cruets of wine in thy right hand take the cruets of water in thy left, and powre out first wine then water on the priests fingers over the chalice, as much of each one as he shal thinke sufficient : wherefore cease not from powring vntill he make some signe that he hath enough.

This donne let downe the cruets; stop them; fold vp the litle napkin which lay vntill this time on the corner of the alter; lay it on the credence. put forth the candle lighted before the elevation; remoue the booke and cushion againe to the epistle side; and goe and kneele opposite to the other corner. If two serue masse together, he that kneeleth on the Gospel side, must put out the afforesaid candle, as soone as the priest hath receiued the Chalice.

But if any be to receiue, as soone as the priest hath said : Domine non sum dignus; giue them kneeling behind the priest (not ouer farre from the Altar) the towel prepared for this purpose : then kneele something neere to the Credence, aside of, in such sort that thou be not in the priests way as he goeth to the first Com-

unicat.

The manner to serue at Masse.

communicant. Begin to say Confiteor, when the priest receiveth the Chalice. Answer, Amen at the end of, Misereatur vestri &c : And : Indulgentiam absolutionem &c : when the priest communicateth the first person, arise, doe reverence towards the B Sacrament, goe to the Credence, take the bowle or glasse of wine (ordained for those that receiue) in thy right hand, and a litle napkin likewise (prepared for that purpose) in thy left when the priest hath communicated five, begin to giue wine to the first: let euerie one take the cuppe into his right hand, and wipe his mouth with the litle napkin: wipe thou likewise (if neede be) the place of the cup or glasse which was touched with the lippes of each one, after that he hath taken wine, and before the next drinke. As soone as al haue done take the bowle from them, put forth the candle lighted before the eleaation: returne to giue the priest first wine then wine and water: and do other things as is aforesaid. Finally remoue the booke & cushion againe to the Ep stile side and kneele opposite to the other corner.

P. Dominus vob scum.

C. Et cum spiritu tuo.

The manner to serue at Masse.

At the end of the praier or praiers the priest saying per omnia secula seculorum. Answer Amen.

P. Dominus vobiscum.

C. Et cum spiritu tuo.

P. Ite missa est or Benedicamus Domino.

C. Deo gratias.

In the Masse for the dead the priest saith not ite missa est nor Benedicamus Domino. but Requiescant in pace. Answer Amen. Having answered the priest if he leaue the masse booke open, speedilie remoue it to the Gospel syde If not receaue the blessing where thou kneeledst before and at the end of it answer. Amen. This done arise go to the Epistle syde and stand there.

P. Initium or Sequentia sancti Euangelij &c.

C. Gloria tibi Domine.

Towards the end of the Gospel put forth the candle on the epistle side. At the end thereof say: Deo gratias & put forth the other candle.

Diuerse ends or conclusions of praiers necessarie to be learned without booke by him that is to vse this Paradise of praiers.

If the praier be directed to God the Father
it is concluded thus.

Through

Diuerſe ends of prayers.

Through our Lord Ieſus Chriſt thy Sonne
who liueth and reigneth with thee in the vni-
ty of the holy Ghoſt God, world without end.
Amen. or thus

Through Chriſt our Lord. Amen.

If it be to God the Sonne end it thus.

VVho liueſt and reigneſt with God the Father
in the vnitie of the holie Ghoſt God, world
without end. Amen.

If in the beginning of a prayer to the Father
there be mention of the Sonne it is ended thus

Through the ſame our Lord Ieſus Chriſt thy
Sonne who liueth and reigneth with thee in
the vnitie of the holie Ghoſt God, world with-
out end. Amen. or thus

Through the ſame our Lord Ieſus Chriſt. Amē.

If there be mention at the end of the
prayer of the Sonne; ſay,

VVho liueſt & reigneth with thee in the vni-
ty of the holy Ghoſt God, &c. Amen.

If there be mention of the holy Ghoſt
in the prayer ſay.

Through our Lord Ieſus Chriſt thy Sonne.
who liueſt & reigneth with thee in the vni-
ty of the ſame holie Ghoſt God, world without
end. Amen.

PARADISE OF PRAYERS.

CONTAINING DAILY
PRAYERS TO BE USED
ON DISTINCT TYMES

OF THE DAY,

Together with others to be said as sundrie occasions shal require.

Rules to be obserued before prayer.



FIRST before praye, reut of as neare as thou canst al occasions of being interrupted, set asyde for that tyme al wordly cares and affaires, & weigh diligently the importance of the matter which thou art to take in hand; to wit, that thou art to talke with a God of infinite majestie, to adore him, to thank him for his benefits, and to craue of him such things as thou wantest. Consider also that he with his Angels and Saints is present,

and beholdeth thee, and therefore purpose to speake with al attention & reuerence, and as neare as thou canst performe this thy purpose.

Secondly, for the better procuring of attention, thou mayest take thy good Angel or some other Sainte as it were to say with thee, and to make intercession for thee, by offering vp thy prayers vnto God.

Thirdly, say thy prayers with leasure and deuotion, and know thou, that a few wel said are better then many hastily thrust ouer. Obserue likewise as neare as thou canst a certaine hower: lest that thou distrete thy deuotions from time to time, and in the end omitte them altogether.

Fourthly, vhen thou sayest thy priuate prayers in companie, speake not ouer loude: lest that thou cause distraction in them that are neare vnto thee. Also if any occasion be offered of speaking to any other person speake for the same reason with a lowe voice.

Finally, vse not in such company any extraordinary gestures. In priuate places, or being alone, thou mayest speake and do as it maketh best for the stirring vp of thy deuotion.

At the beginning of thy prayers hauing
blessed thy selfe say.

PReuent we beseeche thee o Lord
our actions by thy inspiration, and
prosecute them with thy helpe, that al
our prayers and workes may beginne
alwaies from thee, & being begune, by
thee may be ended, through Christ our
Lord. Amen.

At the end of thy prayers say.

ACCEPT o most clement God
through the prayers and merits
of blessed S. M-A-R-I-E alwaies a virgin,
and of al the Saints, the office of our
seruitude ; and if we haue done any
thing praise worthy, fauorably regarde
it: & what hath bene done negligently,
thou mercifully pardon it, who liuest
and raignest God in perfect Trinitie
world without end. Amen.

Rules to be obserued in the morning.

AS soone as thou art awake shut the gates to al prophane or worldly cogitaciōs. let our Lord be first admitted: offer vnto him the first frutes of the day, and getting thy selfe to prayer, obserue these points following.

First make the signe of the † and geue thanks vnto God for al his benefits: particularly, that he hath preserved thee that night past.

Secondly offer vnto him thy selfe, at thine, and what soeuer thou shalt do that day, or suffer. Request him to dispose of al according to his wil and pleasure, and to direct al thy actions to his honour and glorie.

Thirdly, purpose firmly and constantly both to avoid al sinne; and also al occasion of sinne, but principally that sinne vnto which thou findest thy selfe most inclined. And desire God to geue thee grāte to accomplish this thy purpose.

Fourthly before thou go about any worldly business, yea before thou talke, or dispose of any worldly matters, or depart out of thy chamber, say the morning exercise following. That donne cal to mind thine affaires, & with quicknes of spirit set downe with thy selfe how to spend the day to come.

In the

In the morning when thou awakeſt
 firſt bleſſe thy ſelfe, then ſay.

Bleſſed be God for al his benefits.
 Lighten mine eyes o Lord leaſt
 at any time I ouer ſleepe in ſinne, and
 leaſt mine enimie do ſay; I haue pre-
 uailed againſt him.

When thou ariſeſt, ſay.

IN the name of our Lord Ieſus Chriſt
 crucified, who redemed me with his
 moſt precious bloud, I ariſe, he bleſſe,
 & gouerne, keepe, ſtrengthen, & bring
 me to euerlaſting life. Amen. A riſe o
 my ſoule that ſleepeſt; ariſe from the
 dead and Chriſt wil illuminate thee.
 A riſe o daughter of Sion, o my ſoule re-
 deemed with the blood of Chriſt, ſhake
 of from thy ſelfe the duſt of ſinne; and
 ſinne peace, purchaſed vnto thee by
 the merits of thy Saviour.



While thou makest thy selfe readie meditate of the general resurrection which shalbe on the last day, or say some prayers vvhich thou canst say without booke. Being apparelled say this exercise following on thy knees.

A MOR-

A MORNING EXERCISE TA-
KEN OUT OF THE PRIMER.

First signing thy selfe with the
signe of the ✝ say.

In the name of the Father, and of the
Sonne, and of the holy Ghost. That
downe thy handes ioyned before thy
breast, say: Amen. Blessed be the holy
and vndoubted Trinitie, now and euer,
and world without end.

O Ur Father, which art in heauen,
hallowe be thy name: thy king-
dome come: thy wil be done in earth
as it is in heauen: geue vs this day our
dayly bread: and forgue vs our tres-
passes as we forgue them that trespas
against vs: and lead vs not into tenta-
tion: but deliuer vs from euil. Amen.

H Aile Marie ful of grace: our Lord
is with thee: blessed art thou a-
mong women, and blessed is the fruite

of thy wombe Iesus. Holy Marie, mother of God, pray for vs sinners, now and in the houre of our death. Amen.

I beleue in God the Father almighty creator of heauen and earth: and in Iesus Christ his only sonne our Lord, who was conceived by the holy Ghost, borne of the virgin Marie: suffered vnder Pontius Pilate, was crucified, dead, and buried: descended into hel: the third day he rose againe from the dead: ascended into heauen, sitteth at the right hand of God the Father almighty: from thence he shal come to iudge the quicke and the dead. I beleue in the holy Ghost, the holy catholike Church, the communion of Saints, forgiveness of sinnes, resurrection of the flesh, life euerlasting. Amen.

I confesse vnto almighty God, to blessed S. Marie euer a Virgin, to blessed

S. Mi-

S. Michaël the Archangel, to blessed S. Iohn Baptist, to the holy Apostles S. Peter & S. Paul, & to al the Saints: that I haue excessively sinned, in thought, word, and deede, through my fault, through my fault, through my most greuous fault: therefore I beseech blessed S. Marie ever a Virgin, blessed S. Michaël the Archangel, blessed S. Iohn Baptist, the holy Apostles S. Peter and S. Paul, and al the Saints to pray vnto my Lord God for me.

Almighty God haue mercy vpon vs: and at our finnes being forgiven, bring vs vnto everlasting life. Amen. The almighty and merciful Lord geue vnto vs pardon, absolution, & remission of al our finnes. Amen. Vouchsafe ô Lord to keepe vs this day without sinne. Be merciful vnto vs ô Lord be merciful vnto vs: Let thy mercie ô Lord

be

be ypon vs, euen as we haue hoped in thee; O Lord, heare my prayer, And let my cry come vnto thee. Let vs pray.

O Lord God almighty, who hast caused vs to come to the beginning of this day: save vs this day by thy power, that in this day we fal into no sinne; but let alwaies our speeches proceede, and our thoughts and actions be directed, to do thy iustice. Through our Lord Iesus Christ. Amen. A praiser.

Vouchsafe ô Lord God, King of heauen and earth, to direct and sanctifie, rule and gouerne this day our hearts and bodies, our senses, speeches, and our deeds in thy law, and in the workes of thy commandements: that here, and for ever we may deserve to be safe and free, thou assisting vs ô Saviour of the world, who livest and reignest world without end. Amen.

O Angel of God, who art my keeper,
illuminate, guard, rule, and govern this
day me committed vnto thee by the su-
pernal pietie. Amen. The blessing.

O ur Lord blesse vs, & defend vs from
al euil, and bring vs to eternal life: and
the soules of al the faithfull through
the mercie of God rest in peace. Amen.

The Angelical salutation which is to
be said betymes in morning, at noone,
and at sunne setting.

T he Angel of our Lord did a message
vnto S. Marie, & she conceived of the
holy Ghost, H aile Marie, &c.

B ehold the handmaid of our Lord be
it donne vnto me according to thy
word. H aile Marie, &c.

A nd the word was made flesh and
dwelt in vs. H aile Marie, &c.

W e beseeche thee, o Lord, poure thy
grace into our soules: that we who by

the

the message of an Angel haue known
the incarnation of Christ thy sonne,
by his passion & crosse may be brought
to the glory of the resurrection. Amen.

The soules of al the faithful through
the mercy of God rest in peace. Amen.

He that can not reade, or is not at lea-
sure to say more prayer in the mor-
ning after he is risen, may say
as followeth.

My Lord God I thanke thee that thou
hast preserved me this night. Our Fa-
ther, &c. Haile Marie, &c.

I desire thee O Lord to preserve me this
day from sinne. Our Father, Haile Ma-
rie, &c.

I offer vp vnto thee O my maker al
my actions desiring thee to direct them
to the glorie of thy holy name. Our Fa-
ther. Haile Marie. I beleue in God,
the Father almighty. &c.

OTHER

OTHER PRAYERS TO
BE SAID EVERY MORNING.

A prayer which may be said before the
exercise following or any
other prayers.

O Gracious Iesu helpe me to pray
worthely, that thou maist merci-
fully graunt my petitions, keepe my
thoughtes from wandering, reſtraine
my imaginatiōs, & preſerue my ſenſes
from being diſtracted: Deſend ō Lord
my weake hart from ghōſtly aſſaultes,
& ſo fixe my mind vpon thee, that I be
not carried away from conſideration
of thy preſence: Graunt me diſtinctly
to pronounce my wordes, attentiuely
to apply my thoughtes, and to be
wholly raviſhed and poſſeſſed with
zeale and true deuotion. O graunt me
to aſke forgiuenes with deepe contri-
tion, & ful purpoſe of amendment:

Graunt

Graunt me to craue thy benefites with hartty thankesfulnes, and gratitude for those which I haue receaued: Graunt me to pray for my selfe, with perfect resignation vnto thy wil, & for others with true charitie, and sincere affection: afford o Lord such comfort to my soule as thou seeest fit for me, & by the assistance of thy Spirit, inspire thy good motions into me, that I may feele them forcibly, accept them thankfully, & fulfil them effectually. Finally I humbly beseech thee of thy mercy and goodness, that I may devoutly spend this tyme of prayer, endeavouring with thy Angels and Saints to praise thee, with true repentant sinners to appease thee, & with all thy creatures duriously to serue thee, sweete Iesus. Amen.

A. thanks.

MORNING PRAYERS.

15

At thanks-geuing to God for his benefits. Our Father, &c. Haile Marie, &c. I beleue in God the Father, &c.

O Lord open thou my lippest:
Resp. And my mouth shall
sound forth thy praise.

Vers. O God bend thy selfe to mine
aide &c. O Lord make hast to helpe me.
Glorie be to the Father, and to the
Sonne and to the holy Ghost.

Euen as it was in the beginning, and
now, and euer, and world with out
end, Amen.

Come let vs reioyce vnto our Lord:
let vs make ioye to God our Sa-
uiour.

Let vs adore and fal downe before
God: let vs wepe before our Lord that
made vs.

Because he is the Lord our God: we
also are his people, and the sheepe of

his

his pasture. The Antiph. Blessed be
God the Father. Psal. 116.

PRaise our Lord al nations : praise
him al people.

Because his mercie is confirmed vpon
vs: and his truth remaineth for euer,

Glorie be to the Father, and to the
Sonne: and to the holy Ghost.

Euen as it was in the beginning, &
now, and euer; and world with our

end Amen. The Antiph. Blessed be
God the Father, and the only begotten

Sonne of God, and likewise the holy
Ghost, because he hath shewed his
mercie towards vs.

The Hymne of S. Ambrose
and S. Augustine.

V**V**E praise thee God: we con-
fesse thee Lord.

Thee the everlasting Father: al the
earth doth worshipping.

To thee

MORNING PRAYERS. 17

To thee al the Angels : to thee the
heavens, and al the powers,

To thee the Cherubins & Seraphines :
do crie out with a voice neuer ceasing,
Holy, Holy, Holy : Lord God of Sa-
baoth.

Full are the heavens, and the earth : of
the majestie of thy glorie.

Thee the glorious quire of the Apo-
stles,

Thee the laudable nūber of Prophets,

Thee the white-clothed army of Mar-
tirs, doth praise.

Thee the Holy Church throughout
the world doth confesse.

The Father of infinite majestie,

Thy venerable true and only Sonne.

Also the holy Ghost the comforter.

Thou o Christ art the king of glorie:

Thou art the euerlasting Sonne of
the Father.

B

Thou

18 MORNING PRAIERS.

Thou being to take vpon thee to deli-
uer man : didst not abhorre the virgins
wombe.

Thou, the sting of death being ouer-
come : hast opened the kingdome of
heauen to beleeuers.

Thou art beleeued, to be the iudge
that shal come.

We therefore beseech thee, help thy
seruants, whom thou hast redeemed
with thy precious blood.

Cause them to be rewarded with thy
Saints : with eternal gloire.

O Lord saue thy people : and blesse
thyne inheritance.

And gouerne them : and extol them
etern for euer.

E uery day we do blesse thee.

And we praise thy name for euer : and
for euer and euer.

Vouchsafe ô Lord this day to keepe

vs, without sinne.

Haue mercy vpon vs ô Lord : haue mercy vpon vs.

Let thy mercy ô Lord be vpon vs; euen as we haue hoped in thee.

In thee ô Lord haue I hoped: let me not be confounded for euer.

This donne say:

Vers. Blesse we the Father, & the Sône, with the holy Ghost: Resp. Let vs praise and extol him for euer. Vers.

Not vnto vs ô Lord, not vnto vs? Resp.

But vnto thy name giue glorie. Vers.

Ô Lord heare my praier. Resp. And let my crye come vnto thee. Let vs pray.

Most bountiful God creator and King of heauen & earth, although I being dust and ashes am not able to render to thy diuine maiestie sufficient and due thanks for al thy innumerable benefits yet, (desiring al

the Citizens of thy heauenly Countie to supply my want and insufficiencie) as farre forth as I can with al my hart, & soule I thanke thee for my creation, preservation, redemption, vocation, sanctification, thy protection, this my past and al other thy blessings both spiritual and corporal bestowed either vpon my soule or body: And In token of a grateful mind I offer my selfe wholly to thy vnspokeable goodness, dispose of me o Lord and of al that I haue as of thyn owne. I beseech thee farther to continue thy grace and liberalitie towards me, and to graunte that I may so spend this day and al other dayes during my mortal life In faith, hope, charitie, humilitie, patience, and other vertues, and veruous workes, that my seruice may be acceptable to thee. Direct o God my life to the glo-

rie

mercifully name, lighten my vnd standing with good suggestions; moue my wil and affection with the seruour of charitie; order my senses, speeches, and actions, according to thy pleasure, to the saluation of my soule. Finally geue me grace so to passe this transitory life, that after it I may receaue of thee the benefite of al benefits, the most happy fruition of thy glorie for euer in heauen. Through our Lord Iesus Christ thy sonne : who liueth and reigneth, with thee, in the vnitie of the holy Ghost, God, world without end. Amen.

Vers. O Lord heare my praier.

Resp. And let my cry come vnto thee.

Vers. Let vs blesse our Lord.

Resp. Thankesbe to God.

Other praiers for the grace and protection of God, for remission of sinnes &c. Also praiers to the holy Angels &c.

Saints: which may be adioyned to the former. The Antiph.

I renounce thee ô Satan. Psal. 90.

HE that dwelleth in the helpe of the highest: shal abide in the protection of the God of heauen.

He shal say to our Lord, thou art my protector: and my refuge, my God I will hope in him.

Because he hath deliuered me from the snare of the hunters: and from the hard word.

With his shouldiers he shal ouer shadow thee, and vnder his wings thou shal hope.

With a shield shal his truth compasse thee: thou shalt not be afraid of the night feare.

Of the arrow flying in the day, of busshelle walking in the darke: of snorillon and the noone dead.

A thou

A thousand shal fal on thy side, and
ten thousand on thy right hand: but
vnto thee it shal not aproche.

Neuerthelesse thou shalt cōsider with
thyne eies: and shalt see the reward of
sinners.

Because thou ô Lord art my hope: thou
hast made the highest thy refuge.

T here shal no euil approche to thee:
and the scourge shal not come neare
to thy tabernacle.

Because he hath geuen his Angels
charge of thee; that they keepe thee
in al thy waies.

I n their hands they shal beare thee:
least that perhaps thou hurt thy foote
against a stone.

V pon the aspe and the basiliske thou
shalt walke: and thou shalt tread the
lyon and dragon vnder thy feete.

Because he hath hoped in me I wil de-

24 MORNING PRAYERS.

liuer him: I wil protect him because
he hath knowen my name.

He hath cried to me and I wil heare
him; with him I am in tribulation, I wil
deliuer him, and wil glorifie him.

With the length of daies I wil replenish
him: and I wil shew him my saluation.

Glorie be to the Father, and to the
Sonne and to the holy Ghost.

Euen as it was in the beginning & now
and euer: & world without end. Amen.

I renounce thee ô Satan with al thy
workes and pompes. I ioyne my selfe
to thee ô Christ my maker and redee-
mer. Protect me vnder the wings of
thy mercy from al the snares & assaults
of myne enemies both spiritual & cor-
poral and bring me safely to euerla-
sting blisse.

Lord haue mercy vpon vs. Christ
haue mercy vpon vs. Lord haue mercy

vpon

ypoon vs, Our Father, &c. Vers. And
lead vs not into tentation. Resp. But
deliuer vs from euil. Vers. Arise God.
Resp. And let thyne enimies be scatte-
red. Vers. Our helpe is in the name
of our Lord. Resp. Who made heauen
and earth, Vers. In God we shal fight
with courage. Resp. And he wil bring
al our enimies to nothing. O Lord
heare my praier. And let my cry come
vnto thee. Let vs pray.

O God who iustifiest the wicked;
& wilt not the death of sinners;
we humbly beseech thy majestie: that
thou being benigne wilt with thy hea-
uenly helpe protect vs trusting in thy
mercy, & preferue vs by thy continual
protection: that whatsoeuer the sub-
tiltie of the deuil or man doth practise
against vs may be brought to nothing,
and we stil serue thee, and by no tenta-
tions.

tions be teperated from thee. Forgiue
ô Lord our sinnes and bestow vpon vs
thy mercy which we request: behold
our humilitie, dissolve our bondes, blot
out our offences, looke vpon our tri-
bulation, repel our aduersitie, and heare
our praiers. Through Christ our Lord
Amen.

A praier of S. Thomas of Aquine.

GRANT vnto me ô merciful God ar-
dently to desire such things as are
pleasing to thee, prudently to search af-
ter them, truly to acknowledge them,
perfectly to accomplish them vnto the
praise and glorie of thy name. Order
mine estate, and whatsoeuer thou re-
quirest that I shal doe, graunt me to
know it, & geue me power to execute
it, as becometh and is expedient for
my soule. Graunt me ô Lord my God
that I faile not betwixt prosperitie and
aduer-

aduersitie; that in the former I be not
to much puffed vppe, nor in the latter
ouer much dismaid: that I ioy or sor-
row of nothing but of that which lea-
deth to thee, or leadeth away frō thee.
That I conet to please none, nor feare
to displease none, but thee. Let al tran-
sitorie things ô Lord become vile vnto
me, & let al things which are thine be
deere vnto me for thy sake, & thou ô
God aboue al. Let that ioy be yrksome
to me, which is without thee: and let
me not desire any thing that is out of
thee. Let that labour delight me ô Lord
which is for thee: and let al ease be re-
dious to me, which is without thee.
Graunt me ô Lord often aptly to direct
my hart, and in my failing, by sorro-
wing to be thinke me with purpose of
amendment. Make me ô Lord obe-
dient without contradiction, poore
with

without want of necessities, chaste
without corruption: patient without
murmuring, humble without fa-
ininge: merry without dissolution and
excesse, sad without lumpishnes; graue
without vnpleasantnes; quicke with-
out lightnesse: feareful without despe-
ration: true without doublenes wor-
king good things without presump-
tion: to correct my neighbour with-
out pryde: and to edifie him in word
and exemple without dissimulation.
Geue me ô Lord God a watchful hart
which no curious cogitatio may leade
away from thee. Geue me a noble hart,
which no vnworthy affection may
draw downward. Geue me an vnpright
hart which no sinister intention may
turne away. Geue me an invincible
hart, which no tribulation may over-
come. Geue me a free hart, which no

per-

peruerſe or violent affection may van-
quiſh. Graunt me o Lord my God an
vnderſtanding knowing thee: a dili-
gence ſeeking thee: a wiſdome finding
thee: a conuerſation pleaſing thee: a
perſeuerance faithfully expecting thee
& a confidence finally embracing thee:
to be faſtened to thy paines by pe-
nance, to uſe thy benefits in this way
by grace, & at the length to haue the
fruition of thy ioyes in our heauenly
countrie by glory. Who liueſt and rei-
gneſt with God the Father in the vni-
tie of the holy Ghoſt, God world with-
out end. Amen.

A praier to God the Father.

O Eternal God and omnipotent
creatour of al things at whoſe
becke al creatures euen the heauens
them ſelues tremble: I a wretched and
miſerable creature made of the ſlime

or clay of the earth, or rather filthy
slime & clay, with feare & trembling
come to the throne of thy diuine ma-
jestie. I acknowledge and confesse o
my maker myne owne weakenesse and
vnworthinesse; I know that I am no-
thing, yea that if I be destitute of thy
grace I am an abomination and hor-
rour in thy sight: without thee I think
of no goodnes, without thee I do no-
thing that is good, without thee I am
a lost and forlorne creature. I can not
be saued without thee, my saluation is
in thy hands. Thou art the workman I
am clay, if for my sinnes thou cast me
downe into euerlasting perdition thou
shewest thy iustice & executest thy ind-
gment. If thou saue me thou shewest
thy mercie and grace. But o God thou
art said to be the father of mercies and
God of al comfort. If I perish it is

through

through mine owne default for thou
through the merits of thy deare Sonne
geuest to euery man abundantly and
shewest mercy to al those that aske it
and feare thee. Behold therfore I a
clod of clay come to thee and with
most profound humilitie earnestly
craue mercie & grace. Further because
of thine infinite goodnes thou hast
vouchsafed to haue me calle thee fa-
ther, I request thee to loue me, as thy
child, to geue me al things necessarie
both for my soule and body; to helpe,
defend, and instruct me: to chastise me
with thy fatherly rod in this world,
and after this life to geue me a part in
thy heauenly inheritance. In the
meane tyme I wil hope in the mul-
titude of thy mercies. Also being
vnder the care and protection of such
a father I wil feare no worldly aduer-
sitie;

sitie; If armies stand against me, I wil not feare, because thou my father art with me. Finally through the helpe of thy grace I wil shew my selfe a dutiful & obedient child vnto thee and as far forth as I can worthy of thy fatherly care: Which thou graunt I may doe through Christ our Lord. Amen.

A praier to God the Sonne.

MY Lord God and most benigne Saniour Iesu Christ, who when I was not; didest vouchsafe, to create and make me capable of thee the soueraine and only good: & being made a thrall & bond-slaue through my forefathers trespassse, didest redeeme me with thy most precious blood, and losse of thy sacred life, abiding the torments due vnto my trespassses, to acquite and deliuer me from the same, as I am wholly thine, so do I wholly re-

signe

signe and offer vp my selfe vnto thee: beseeching thee to preserue me this day from doing any thing that may offend thee, & to direct al my thoughts, words, and works to thine euerlasting gloiry. Mine estate and calling is, as thou knowest, ô Lord, compassed about with manie difficulties, (Here mayst thou waigh thy vocation & the dangers wherunto it is subject) and through mine euil customes & wicked inclinations, hardly can I, with out thy special assistance, passe this day ouer without offending in these sinnes, (Here cal to mind the vices wherunto thou art most inclined.) Asswage therefore, ô Lord, my concupiscence with the dewes of thy diuine grace, & geue me strength to fight more manfully against these sinnes, and to subdual wicked suggestions. Truly, Lord. here

C

in hu.

in humilitie and sinceritie of hart, I protest, that I wil neuer willingly, by thy gracious fauour offend thy lawes & commandments any more. I detest al sinne, and whatsoeuer may displease thee. I desire to loue thee, feare thee, & serue thee this day and euermore, & to direct al mine actions to thyne honour and glorie. Helpe me my Lord, that I may perseuer in this, and al other good purposes, and in thy holy seruice vnto my death. Graunt that I may now this present day perfectly begin, for that which I haue done heretofore is nothing. Assist me with thy grace, and enriche my pouertie with the plentie of thy merits. And now in the vnion of that charitie, which moued thee to descend downe from heauen, into the wombe of the blessed Virgin thy mother, and with which afterwards thou

didest

didest offer vp, thy selfe on the crosse in sacrifice for our sinnes, in the vnion, I say, of this thine incomprehensible charitie, I offer vnto thee whatsoeuer I shal doe, thinke, speake, or suffer this day: (here briefly consider wherein thou art like to passe the day) beseeching thee through thy merciful goodnes, to accept, gouerne, and enriche al in such sort, as that thy glory, the welfare of my neighbour, & the benefite of mine owne soule may be therby procured. To thee my sweete and only Sauiour Iesus Christ, with the Father, and the holy Ghost, be al glorie and praise euerlastingly. Amen.

A prayer to the holy Ghost

Come ô holy Ghost, replenish the hearts of thy faithful, & kindle in them the fire of thy loue. Send downe vnto vs from thy heauenly pallace the

beames of thy light. Come ô father of the poore, come ô liberal bestower of giftes, come ô light of our harts. Thou art our cheefest, best & only cōforter, thou art the sweetest gest of our soules, thou art he that most sweetly with thy grace refreshest vs. Thou art in labour, our rest; in burning heate, a temperature; in mourning, a comfort. O most blessed light, fill the harts of thy faithful with thy grace. Without thy helpe there is nothing good in vs: wash that which is foule and filthy, moisten that which is dry, heale that which is wounded, bow that which is stiffe, warme that which is cold, strengthen that which is crooked, amend that which is amisse. Geue vnto thy faithful which trust in thee thy seauen gifts, wisdom, vnderstanding, counsel, fortitude, knowlegde, godlines, and the

fearc

feare of our Lord. Graunt that in this life we may exercise our selues in good workes for which we may receaue a reward in the next. Graunt vs that by thy assistance, we may end our liues in state of grace and saluation. Graunt vs finally after our departure from this vale of miseries euerlasting ioye in heauen. Amen.

A praier to the most holy Trinitie.

I Adore, reuerence and glorifie thee, ô most sacred Trinitie, God almightie, the Father, the Sonne, and the holy Ghost. I prostrate and humble my selfe as much as lieth in my power, before thy dreadful and diuine maiestie, and resigne my selfe entirely for euer to execute thy most holy wil. Expel, ô Lord, and banish quite out of me, and of al faithfull personnes whatsoeuer doth offende thee: and geue vnto vs

that which is grateful and acceptable
to thy most heavenly eies. Bring to
passe, ô Lord, that we may be euen such
as thou wouldest haue vs to be. I com-
mend vnto thy sacred protectiõ al this
whole familie, and al the causes and af-
faires of euery one be they spiritual, or
temporal. I commend vnto thee my
parents, (here name also thy husband,
wife, children, brothers, and sisters if
thou hast any; saying, my husband, my
children &c.) knisfolkes, benefactors,
frendes and acquaintance : as also al
them, for whom I am bounde to pray,
and that either haue done, or presently
do recommend them selues vnto my
poore deuotions: I cõmend vnto thee
al thy Church: Graunt ô Lord that al
may obey thee, serue thee, and loue
thee, as also liue in perfect loue & cha-
ritie towards one an other. Reduce

them

them that wander, to the right way: roote out al heresies & scismes: cōuert to thy faith al them that as yet haue not receaued the light of thy holy truth. Graunt vnto vs peace and preserue vs therein, as thou shalt thinke it best, and it shal be most expedient for our welfare. Recreate and cōfort the comfortlesse, and geue ease to al them that liue in paine, temptation, disgrace, and spiritual or corporal affliction. Finally keepe & preserue vnder thy protection al creatures, geue grace to the liuing, and perpetual rest & quietnes to them that are in peace departed. Amen.

Here say the Blessing and prayer which are proper for the day.

A commemoration of the holy Crosse.

BEhold the crosse † of our Lord, depart and fly, yee enemies of God, a Lyon of the tribe of Iuda, the root of

Iesse hath vanquished: Christ ouercometh, Christ raigneth, Christ cōmaundeth. Saue vs ô Sauour of the world, who by thy crosse and pretious blood hast redeemed vs helpe vs, we beseech thee ô our God. O holy God, ô holy Mighty, ô holy and immortal Sauour haue mercy vpon vs. The crosse † of Christ saue vs: the crosse † of Christ protect vs; the crosse † of Christ defend vs. In the name of the Father, and of the Sonne, and of the holy Ghost.

By the signe of the crosse from our enemies. Resp. Deliuier vs ô our God.

Let vs pray.

○ Lord we beseech thee to kepe vs in perpetual peace, whom thou hast vouchsafed to redeeme by the wood of the holy crosse. Who liuest and reigest with God the Father in the vnitie of the Holie Ghost God
world

world without end. Amen.

A commemoration of our Lady.

HOly Marie succour the distressed,
helpe the faint-hearted, recōfort
the sorrowful, pray for the people, be
a mediatrix for the clergie, make inter-
cessiō for the deuout feminie sexe. Be-
hold ô holy mother of God vnder thy
succour, we seeke for defence & helpe
despise not our praiers in our neces-
sities: but alwaies deliuer vs from al
dangers, ô glorious and blessed Virgin.

Let al that pray vnto thee feele the assi-
stance of thy intercession.

After this Antiphone in the tyme of
Aduenture. Vers. The Angel of our
Lord did a message vnto Marie: Resp.
And she conceaued of the holy Ghost.

Let vs pray.

O God, who wouldest haue thy
word, an Angel doing the message

to

to take flesh of the wombe of the blessed Virgin Marie: graunt vnto vs thy suppliants, that we who truly beleuee her to be the mother of God: may receaue helpe of thee by her intercessiō. Through the same Christ our Lord. Amen. From the Euen-song on Christmasse Eue, vntil Candlemasse day be past, after the same Antiphone say.

Vers. Thou hast remained an inniolate Virgin after child bearing. Resp. O mother of God, make intercession for vs. Let vs pray.

O God who by the fruitful virginie of the blessed Virgin Marie, hast geuen vnto mankind the rewards of eternal saluation: graunt we beseech thee, that we may perceāue her to make intercession for vs, by whom we haue deserued to receaue the author of life, our Lord Iesus Christ thy sonne

Amen.

At al other tymes of the yeare say.

Vers. Pray for vs ô holy mother of God. Resp. That we may be made worthy of the promises of Christ.

Let vs pray.

GRaunt we beseech thee ô Lord God, that we thy seruants, may enioy perpetual health of soule and body: and that by the glorious intercession of the blessed S. Matie euer a virgin, we may be deliuered from present sorow, and be made pertakers of ioy euerlasting: Through Christ our Lord. Amen.

A recomendation to the Virgin Marie.

O my Lady holy Marie, both this day and euery day, and in the houre of my death, I recommend my selfe vnto thy blessed protection, and singuler custodie, and into the bosome of thy mercy, I commend vnto thee

my

my soule, my body, and my hart. I cō-
mit vnto thee al my hope, and al my
comfort, al my distresses, and miseries,
my life and the end of my life; that by
thy most holy intercession, & through
thy merits, al my workes may be dire-
cted and disposed according to thy wil,
and thy sonnes. Amen.

A cōmemoration of the holy Angels.

O Most happie Angelical spirits,
who with one voice doe with
pleasant and wel tuned melody glorify
our common Lord, and enioy. perpe-
tually the tast of his delights, I beseech
yee take pittie vpon me poore misera-
ble wretche. O most faithful & watch-
ful gardians of the flocke of Christ, be
present vnto me both now & alwaies,
fight yee for me; defend yee my soule
from the assaultes of the roring lion,
who goeth about seeking whom he

may

may deuoure, and al other enimies; defend yee also my body from danger of water, and fire, and al other perils. Present my praiers, sighes and al good actions vnto almightie God; obtaine for me mercy and grace, stirre me vp and moue me to true repentance, and workes of penance, and when my soule shal depart out of this body guide it to euerlasting blisse. Holy Sainct Michaël the Archangel defend vs in batrel, that we peirsh not in the dreadful day of iudgment. But principally I request these things of thee my good Angel vnto whose charge I am especially committed: haue thou continually a diligent and careful eye ouer me: defend and proteſt me now and at the houre of my death. Vers. In the sight of Angels I wil sing vnto thee my God: Resp. I wil adore to thy holy temple
and

and confesse to thy name. Let vs pray.

O God, who after a maruelous order disposest both of the ministeries of Angels and men, graunt mercifully: that by whom ministring vnto thee thou art alwaies assisted in heauen, by them our life may be fenced on earth: through Christ our Lord. Amen.

A commemoration of al the Sainctes.

O Ye Saints of al sorts, which after the nauigation of these roughe and stormie seas, are happilly deliuered out of this exile, & arrived to the harbour of celestial abode, I humbly beseech you al to be myne aduocates and intercessors, by praying vnto our Lord for me, that I may through the fauour of your merits, and holy intercessions, not only be fauoured of him at this instant, but euen to the very last day, houre,

houre, and instant of this my temporal life. Vers. Be glad in our Lord, and reioyce yee iust. Resp And glorie al yee right in hart. Let vs pray.

Here first say the proper prayers of thy patron and patronesse afterwards, adde.

P Rotect ó Lord thy people : and conserue them with perpetual defence, trusting in the patronage of thy Apostles S. Peter and S. Paul, & al the other Apostles. O Lord we beseech thee that al thy Saiets may euery where helpe vs : that seeing that we reuerently recognise their merits, we may also feele their patronage : graunt thy peace vnto our daies : repel al wickednes from thy Church : dispose of the way, actions and willes of vs, and al thy seruants, prosperously to euerlasting salutiõ: yeeld to our benefactors euerlasting

lasting retribution of eternal ioyes: & to al the faithful departed our of this world graunt eternal rest. Through our Lord Iesus Christ thy Sonne, who with thee in the vnitie of the holy Ghost liueth and reigneth, God, world without end. Amen.

Praiers for the Church of Christ,
conuerſion of heretikes, &c.

R Emember not ô Lord our old iniquities, let thy mercies quickly preuent vs: because we are become exceeding poore. Helpe vs ô God our Sauour: & for the glorie of thy name ô Lord deliuer vs, and be merciful to our sinnes, for thy names sake. Spare ô Christ, spare thy people whom thou hast redeemed with thy most pretious bloud, & be not angry with vs for euer.
Vers. Couert vs ô Lord the God of powers. Resp. And shew thy face and

we shal be saued. Vers. Rise vppe ô Christ and helpe vs. Resp. And deliuer vs for thy names sake. Vers. O Lord heare my praier. Resp. And let my crie come vnto thee. Let vs pray.

VVE beseech thee ô Lord, that being appeased, thou admit the praiers of thy Church: that al aduersities and errors being destroyed, she may serue thee with secure liberty.

ALmighty and euerlasting God: by whose Spirit the whole body of the Church is sanctified & gouerned; heare vs praying for al estates: that through the benefite of thy grace, by al degrees thou maist be faithfully serued.

MOST merciful God, who remembrest not the iniquities of those that are conuerter vnto thee, but hearest clemently their sighes and cries. Behold thy Churches prophaned by

the hands of infidels and heretikes, and the affliction of thy beloued flocke: be mindful of thine inheritance purchased by the effusion of the most precious blood of thy only begotten sonne, and visite frequently the vineyard planted by thy right hand which the wild bore endeouureth to roote vp and destroy: strengthen the tillers or labourers thereof by thy power, against the rage of the destroyers, make them conquerers: and graunt to the workers wel therein the possession of thy heauenly kingdome.

A Lmighty God, despise not thy people crying vnto thee in affliction: but for the glory of thy name, being appeased, succour them distressed.

B Ehold we beseech thee ô Lord mercifully our tribulation, and

turne

turne from vs the anger of thy indignation which iustly we deserue.

A Lmighty and euerlasting God who sanest al and wouldest none to perish: mercifully behold the soules which are through the fraude of the Diuel deceaued: that al heretical impietie being forsaken the harts of them that erre may be conuerted and returned to the vnitie of thy truth.

Adde here if thou please some of those prayers which thou shalt find after the collects for the common of Saints.

O God the maker and redeemer of al the faithful geue vnto the soules of thy seruants departed remission of al their sinnes: that through godly prayers they may obtaine that pardon which they alwaies desired.

A Lmightie and euerlasting God who hast dominion ouer the

quicke and the dead, and doest shew mercy vnto al those, whom through faith & workes thou foreknowest shall be thine: wee humbly beseech thee, that al they for whom we haue determined to powre forth our prayers, and al they whom as yet this world retaineth in mortal flesh, or the world to come, being now deliuered from their bodies hath receaued, by the intercession of al thy Saints through thy clemencie and piete may obtaine pardon of al their sinnes. Through our Lord Iesus Christ thy sonne, who with thee in the vnitie of the holy Ghost liueth and reigneth God, world without end. Amen.

Verf. O Lord heare my prayer.

Resp. And let my cry come vnto thee.

Verf. Our Lord graciously heare vs.

Resp. And keepe vs euermore.

After

After this if tyme serue thee say the psalme, *De profundis* with some of the prayers following it for the dead, which thou shalt find towards the end of this booke.

After al thy prayers adde.

THe euerlasting Father blesse vs with a perpetual benediction.

The only begotten Sonne of God vouchsafe to blesse and helpe vs. **T**he grace of the holy Ghost illuminate our senses and harts. **F**rom mortal sinne, scandal, from al enemies both visible & inuisible; from a sudden, wicked and eternal death, from al dangers of soule and body, the diuine majestic and one deitie, the Father, the Sonne and the holy Ghost deliuer vs. **G**od dispose of our daies and actions in his peace, and direct our harts and bodies in his charitie, & in the patience of Christ. Amen.

D ;

O Lord

O Lord shew me thy waies, and teach me thy pathes. Direct my steps according to thy word, that no iniustice haue dominion ouer me. Make my paces perfect in thy pathes, that my steps be not moued. Let vs pray.

O Lord God direct our steps in thy pathes, & in the way of thy commandements: that thou being our gouernour and our guide, we may so passe by things good which are temporal, that we loose not those which are eternal. Through Christ our Lord. Amen. Adde if thou please.

O Sweete Iesu be thou alwaies with me, and keepe me: o sweete Iesu be thou alwaies with in me & nurrish me: o sweete Iesu be thou alwaies before me, and defend me: o sweete Iesu be thou alwaies about me, & preserue me: o sweete Iesu be thou alwaies vnder me,

der me, and lift me vp when I fal by sinne: O sweete Iesu be thou alwaies aboute me, & blesse me with thy bountifull right hand. In the name of the Father, and of the Sonne, and of the holy Ghost. Amen.

MEDITATIONS AND

PRAYERS TO BE USED IN THE
tyme of the dreadful sacrifice
of the masse.

Entring into the Church say.

O Lord in the multitude of thy mercies, I wil enter into thy house, I wil adore in thy holy temple, and I wil confesse vnto thy name,

When thou sprincklest thy selfe with
holy water, say.

THou shalt sprinckle me O Lord
with hysope, and I shal be made
cleane: thou shalt wash me, and I shal

be made whither then snow.

A meditation before Masse.

V **V** Hat doest thou my soule? to
what place art thou come?
Loose thy shooes of from thy feete,
for the place in which thou standest, is
holy. Expect a while and thou shalt see
sweetnesse dropping downe from the
mountaines, and milke & honie flowing
from the hillockes. Expect a while and
thou shalt see the heauens open, & the
bridegrome proceede from his bride
chamber. Expect a while & thou shalt
see Christ Iesus thy maker and redee-
mer perfect God, and perfect man here
present. Thou shalt see out of hand this
place made a paradise, for the Angels
and Saints of heauen wil descend to
assist & waite vpon their king the Lord
of glorie. Thou shalt see that sacrifice
offered, then which, none can be grea-

ter

ter or more acceptable vnto the heauenly Father. Thou shalt see finally not only a liuely memorie, and representation of the passion of thy Sauour, but also the selfe same Sauour (although couered vnder the formes of bread and wine,) after an vnbloody manner sacrificed. Wherefore be attentue my soule, attire thy selfe with true & firme faith, with confident hope, with ardent charitie, profound humilitie, and al other vertues, that thou mayest worthily be present at this heauenly and dreedful spectacle. Awake, arise, lift vp thy selfe my soule: loose the chaines from thy necke ô captiue daughter of Sion, be thou sanctified & prepared for euen now thy Lord God wil come, prepare thy selfe with great reuerence to mete, adore, and waite vpon him in the companie of al the court of heauen.

A praier before Masse.

MOst puissant Lord and louing Father, great is the loue and mercy which thou hast shewed vnto man: for not content to haue bestowed thy only begotten Sonne on the crosse for his redemption, thou hast also ordained his body and blood dayly to be sacrificed in the Church for his necessites and to be his spiritual foode and refection. I beseech thee o Lord that as of thy singular loue towards vs thou hast ordained these heavenly mysteries for our saluation, and to make vs mindeful of the merites purchased vnto vs, by the death of the same thy deare Sonne our Saviour: so I may with due reuerence and diligent remembrance of those his bitter torments, assist here during the time of the oblation and celebration of this sacrifice, and offer vp my praers

in

in most obedient wile vnto thee. Drive away ô most omnipotent and mighty God, out of my mind al distractions, and wicked thoughts. Graunt vnto me a firme and constant faith, concerning the beleefe of these inscrutable mysteries. Biddle my repugnant reason. Geue me grace in this matter vtterly to renounce my senses and al humane vnderstanding, and to rely only vpon thy incoprehensible omnipotencie, which created al thinges of nothing, and therefore can change one substance into another. Lighten my memory and vnderstanding, that I may here cal to mynd, and dilcourse of the bitter torments of thy Sonne. Stire vp my wil and moue it effectually to produce and yeld grateful affections of loue towards thee, for these, and al other inestimable benefits. Finally accept of the pretious body,
and

and bloud of our Sauour thy Sonne, which shalbe offered vnto thee, in this Masse, to thyne owne honour, the good of thy Church, and the welfate of vs al. Through the merites of the same, our Lord Iesus Christ. Amen.

THE MYSTICAL SIGNIFICATION of al the partes of the Masse, and almost al things therunto belonging :

which may serue for points of meditation, in the time of the oblation of this diuine sacrifice.

THe Amis, or white linnen veile which the priest first putteth on, representeth the veile with which the Iewes couered the face of Christ when they buffeted him in the house of Caiphas. The Albe, representeth that white garment which Herode put on him

him, to signifie, that he thought him either a foole or a madde man. The girdle, the first cord that our Saniour was bound withal in the garden. The maniple, with which he was bound to the pillar. The stole, that cord with which being bound he was led to be crucified. The vestement or last ornament, with which the priest is attired representeth both the garmēt of Christ which was without seame, & also the purple garment which in dirision was put on him in the house of Pilate. The priests crowne shauen, putteth vs in minde of the crowne of thornes, with which Christ was crowned. The Altar signifieth the crosse on which Christ was crucified, & offered vp vnto his Father. The chalice the sepulcher or graue. The patene the stone which was rolled to the doore of the sepulcher,

cher, & with which the sepulcher was shut. The altare cloathes, and corporal signifie the linnen cloathes in which the dead body of Christ was wrapped, and buried. The burning candles, the immortal and everlasting diuinitie of God.

The Masse it selfe consisteth of three principal partes.

The first is from the Introite to the Offertorie; The second including the Offertorie containeth also the communion, and al that is donne, and said betwene the said offertorie, and communion. The third consisteth of those prayers which are said after the communion or receauing.

The first part containeth, first the Introite (for the confession which goeth before is no part of the Masse but a preparation therunto) which signifieth

the

the coming of Christ into this world, and in it those thinges are expressed which were donne before the coming of Christ. Hence before the Introite the priest kisseth the altar, by which is signified, the vnion of the word of God with our humane nature. Also the Introite it selfe is twice repeated, to signifie, the vehemencie of the desire of the auncient Fathers, Patriarchs, and Prophets, for the coming of Christ.

The verse in the Introite, signifieth their Propheties. Gloria Patri, their praises. Kyrie eleison following, putteth vs in mind of their cries, and clamors. Gloria in excelsis, the last part of the Introite, denounceth the coming of Christ: for when he was borne, the Angels sung the beginning of that heavenly song. The praises next following, signifie his presenta-

tion.

tion or offering in the Temple. The Epistle, signifieth the preaching of S. Iohn Baptist: The Gradual, that penance which ensued among good men upon his preaching. Alleluia, sometimes following the Gradual, betokeneth the ioy which diuerse conceived of his happy tydings, of the comming of the Messias. The Gospel representeth the preaching of Christ. It is read on the right hand of the Altar, to signifie both the taking away of the truth from the Iewes, and the deliuering of it to the Gentils, and also the excellencie of Euangelical doctrine, which bringeth men from temporal things to eternal, and from sinne to grace. Candles also in the high Masse are lighted, and incense burned at the singing of the Gospel, to signifie that the doctrine of Christ hath lightened
the

the world, and filled it with the good
favours of the glorie of God. The
Creede, some times ensuing signifieth
the faith which followed the prea-
ching of our Saviour. And thus much
of the first part of the Masse:

The second part beginneth at the Of-
fertorie, in which bread & wine ming-
led with water, which are to be con-
secrated are offered vp vnto God.
And this is donne with a silent or low
voice, to signifie, that banishment of
Christ of which we read *John ii.* when
Christ walked no more openly among
the Iewes, who then had conspired his
death. Presently after this silence, fol-
loweth the Preface with a loud voice,
signifying his triumphant comming to
Hierusalem on palme Sunday, and
therefore the people are inuited to the
praise of God. After the Preface en-

E

sueth

sueth the Canon, the beginning of which putteth vs in mind of Christes praying in the garden. In it diuerse crosses are made by the priest ouer the Host & Chalice. Concerning which, Note first, that the Priest alwaies maketh, either one, or three, or five crosses, to signifie, either the vnitie of the diuine essence, or the three personnes of the most holy Trinitie, or the five woundes of Christ. Secodly it may be said, that al these crosses geue vs to vnderstand, that the consecration & fruit of this sacrifice, proceedeth from the Passion of Christ, and that therefore, whensoever mention is made of this consecration or fruit, the Priest vseth the signe of the crosse. Finally, we may say, that al the crosses signifie diuerse vexations and tortures of Christ, during the time of his Passion. Wherefore

fore

fore when we see the first three crosses made, we may cal to our remembrance the iniuries and torments which were inflicted vpon our Redemer. First by Cayphas the high priest a Iewe, & his Iewes who apprehended him as a thefe buffered him, and spit on him as a blasphemour: . . . Secondly by Herode, a proselitte, who despised him, and vsed him like a foole, or a madde man:

Thirdly, by Pilate a Gentile, in his owne house, where he was whipped, crowned with thornes, mocked &c. by the Gentiles. The other fve crosses which are made not long before the consecration, may signifie Christs bearing of the crosse to the mount Caluarie, the nayling of both his hands, and feete, to the same lying on the ground, by which he receaued foure wounds in his hands, and feete. The

blessing of bread, and wine, immediately before the cōsecration, beokeneth the blessing of these creatures by Christ in his last supper. The elevation, putteth vs in mind, of the exaltation of Christ on the Crosse. When he being nayled fast to the same, was lifted vp and set vpright. The first five crosses after, signifie the diuision of his garments: The foure first, the foure peeces into which one of his garments was deuided; and the fift his coate without seame, for which the souldiers cast lots. The three other may cause vs to remember, the mocking & reuyling of our Saviour, hanging on the crosse. First By those that passed by; secondly, by the Priestes, Scribes, and Aduertises; thirdly, by one of the theeues crucified on his left hand. Nor very long after these three, follow three more beco-
 ming

knowing the three houres, during which Christ hanged on the crosse. The other five, may signify, the greivous paines he suffered both in his handes, feet, and at his body. The Pater noster, consisting of seauen petitions, putteth vs in mind, of the leuen words or sentences which he spoke on the crosse: by the first of which he prayed for his enemies: by the second, he promised, the theese paradise: by the third, he recommended his disciple S. Iohn to his mother: by the fourth, he recommended his mother to the same disciple: In the fifth he prayed vnto God saying, my God, my God why hast thou forsaken me: sixtly he said, I thirst: by the last he recommended his soule into the hands of his Father.

After the Pater noster, the Host is broken into two peeces, by which is

represented the separation of the body and soule of Christ, by corporal death. The first part, signifying his soule, to put vs in remembrance of his descent vnto hel, is laid first downe on the patene. From the other part, signifying his body, a particle or small peece is broken of, to remember vs of the piercing of his side with a lance. This being donne, the said other part is also laid downe on the patene, to signifie the taking downe of the body of Christ from the crosse. With the like particle, three crosses are made, and Peace is pronounced, by which notice is given vs, that through the merits of the passion of Christ, peace is made betweene man, & the blessed Trinitie. After this, the litle peece is let fall into the chalice, to signifie, that out of the side of Christ, flowed bloud, & water. The saying of Agnus

Dei,

Dei, signifyeth the lamentation of the Maies. The receauing of this holy Sacrifice, and Sacrament, betokeneth the burial of Christ: & we being earth, beare within our selues, the body of Christ, to the end, that it geue vs grace, to rise to a new vertuous life, and raise our bodies to glorie, at the day of iudgment.

After the Communion, the booke is brought againe to the left side of the Altar, to signifie, that the Iewes at the end of the world shal be conuerted vnto Christ. At the post communion and collect, we may meditate of Christs Resurrection. At Ite missa, of his Ascension. And at the benediction, of the comming of the holy Ghost. Finally, the Gospel at the end of Masse, signifieth the preaching of the holie Apostles.

Praiers to be said in the time of
holy Masse.

When the priest hath said his Cōfiteor,
say thou to thy selfe with a low voice.

A lmighty God haue mercy vpon thee,
and al thy sinnes being forgeuen, bring
thee to euerlasting life. The priest

hauing answered; Amen; Bowing
downe thy body, say. I confesse to al-
mighty God &c. As when thou art
at confession. Hauing donne, bow thy
body in like sort, with al submission,
while the priest prayeth for remission
of thy sinnes: when he saith, Indul-
gentiam &c. Bleisde thy selfe.

Betweene this and Kyrie eleison say.

TAke away from vs we beseech
thee, ô Lord, al our iniquities, that
we may with pure mindes be present
at this dreadful sacrifice, and be made
worthie to enter into thy heauenlie

king-

kingdome. Haue mercy vpon vs, o God haue mercy vpon vs, because our soules trust in the? deliuer vs from our necessities, behold our humilitie, & our labour: and forgiue al our sinnes.

At Kyrie eleison say.

God the Father of heauen haue mercy vpon vs. God the Sonne Redeemer of the world haue mercie vpon vs. God the Holy Ghost haue mercy vpon vs.

When Gloria in excelsis is said; say.

GLory be vnto God in heauen, and peace vnto the flocke of Christ on earth. O Lord God the Father omnipotent we praise thee, we adore thee, we glorifie thee, and we thanke thee. O Iesu Christ the Lambe of God, who takest away the sinnes of the world, and sittest on the right hand of the Father haue mercy vpon vs, and receaue

our

our prayers; because thou only art our most holy, and supreme Lord, with the Holy Ghost, in the glorie of God the Father. Amen. At the praier of collect, say the praier proper of the day, or els this following.

A Almighty and euerlasting God, vouchsafe to looke vpon this cōgregation, and mercifully accept the prayers of thy Church, made by the ministry of the priest: and therby for thy mercies sake, geue vs remission of our sinnes, integrity of mind, health of body, necessarie sustentation, peace in our daies, temperate, and wholesome aire, fruitfulnessse of the earth, but aboue al other thinges, graunt vs ô Lord a firme, and constant faith, a confident hope, and a feruent charitie. Roote out al Schismes, and heresies, destroy al wicked counsels, geue peace and vnitie

to

to thy Church, and increase true Religion. Through Christ our Lord. Amen.

During the time that the epistle is read be attentive vnto it, and thanke God in thy mind, for al the good instructions which thou receauest from the Church, and desire him to geue thee perfect knowledge of al things, necessarie to the saluation of thy soule. After the Epistle say,

GOd be merciful vnto me a sinner. Deale not with me ô Lord according to my sinnes, reward me not according to mine iniquities. Take from me whatsoeuer displeaseth thee, and power into me whatsoeuer pleaseth thee. O sweete Iesu my Lord God haue mercy vpon me, & helpe me trusting in the multitude of thy mercies.

Heare the Gospel standing, with great attention, and in the beginning of it

make

make the signe of the  on the forehead, thy lippes, and thy breaſt, ſaying with the clarke. Glorie be vnto thee ô Lord. At the end of it ſay.

PRaiſe be to thee ô Chriſt, who haſt vouchſafed by thy ſelfe, & thy holy Apoſtles to preach the Goſpel to the world, and to lighten the incredulous with the light of true faith.

If the Creede be ſaid ſay thou likewise I beleeeue in God the Father Almighty &c. After it adde.

CONCERNING theſe articles and al others of faith, I firmly beleeeue whatſoeuer God by the Church propoundeth vnto me to be beleeeued, be it written or not written. Good Lord graunt that we may al continue in the true, and ſincere profeſſion of the holy Catholique faith, to the end of our liues, and that we may therby fight a

good

good combate, exercising our selves in
all holines; and piene, for which we
may receaue after this life of our most
iust, & merciful Emperour Christ Iesus
a crowne of iustice, and glorie. Amen.

At the Offertorie say.

Most clement Father of mercies,
and God of all comfort, who
hast bestowed thy only Sonne for our
redemption on the crosse, & wouldest
haue that bloody sacrifice mystically
renewed in thy Church vnder the for-
mes of bread, and wine: accept we
beseech thee of these gifts which are
offered vnto thee by the priest: to witte
bread; and wine: mingled with water,
which are a none to be consecrated,
and conuerted into thy body, & blood.
O merciful God through this our dayly
sacrifice take pittie on thy Church, take
pittie on them for whom thy only

Sonne

Sonne so abundantly shed his owne most pretious blood. Turne the harts of them that be sinful, and wicked. Reduce vnto the right way, al them that are in Schisme, and heresie. Illuminate the harts of infidels that they may know thee. Comfort them that be in miserie, and tribulation. Be fauourable vnto such as either haue donne, or desire to cōmend themselues to my praiers. Be merciful vnto my parents, kinsfolkes, freinds, and benefactors. Bring to passe ô Lord that we may al be such as thou desirest to haue vs. Graunt vnto the liuing grace, to the soules in purgatorie rest, & to al them for whom this sacrifice is offered, mercy, and life euerlasting. Through Christ our Lord. Amen.

When the priest hath said

Orate Fratres say.

Our

O Vr Lord receaue this sacrifice at thy hands, to the praise, & glorie of his name, to the profite also of vs, and al his holy Church.

A ccept ô Lord of our gifts & praiers, cleanse vs by these heavenly mysteries from our sinnes, defend vs from al dangers both spiritual, and corporal, and mercifully graūt vs al necessities both for soule, and body. Through our Lord Iesus Christ thy Sonne, who liueth, and reigneth with thee in the vnitie of the holy Ghost, God, world without end. Amen.

At the preface or when the priest saith *Surtum corda*; say.

O God the father most high, lift vp our harts, and mindes, from the cogitations of earthly cares, to the meditation of heavenly ioyes, that we may thinke of and desire nothing but thee and thy glorie. For vnto thee at al times

and

and in al places, we are bound to be thankful for thy innumerable benefits, thou art our holy Lord, our almighty Father, and euerlasting God, thine assistance, and helpe we alwaies want. Wherefore through Christ our Lord with the Angels we praise thee, with the Dominations we adore thee, with the Seraphins and al the Sainctes of heauens, we tremble at thy diuine majestie, and sing; Holy, Holy, Holy Lord God of Sabaoth. The heauens and earth are ful of thy glorie, Osanna in the highest. Blessed is he that cometh in the name of our Lord, Osanna in the highest. At the Canon.

High Bishop, & Redeemer of the world Iesu Christ, who hast not only exhibited thy selfe present among vs, hanging on the crosse for our salvation, but also art alwaies in the midst of

of

of thy faithful people in this dreadful sacrifice, and Sacrament of the altar, in such sort, that thou sufferest thy selfe to be touched, offered, and eaten by sinners. Haue mercy vpon vs who without thy grace, and assistance are able to do nothing. Graunt ô Lord vnto thy Church which thou hast purchased, & framed by the effusion of thyne owne most precious blood, peace, and vnitie. Protect thy louing spouse, and al her faithful children with thy right hand, from all enemies whatsoeuer. Dilate her bounds, and subdue al those that oppugne her. Ordaine, and appoint fit pastors ouer thy flocke, & graunt that al magistrates may faithfully do their office, and dutie; And that they may rule, and profit the Christian cōmonwealth according to thy pleasure. Geue vnto Virgins chastitie, to married folkes

sanctitie, to widdowes and orphanes,
thy protection, to the penitent pardon,
to the sicke health, to the sorrowful
ioye, to the poore comfort, and suc-
cour. Moreouer defend, and haue care
of our parents; keepe & preserve our
kinesfolke, benefactors, and freinds.
Keepe vs al good Lord in thy true faith
and holy obedience: leaue no part in
vs neither in our soules, nor bodies,
voide of thy protection. Remote from
vs al things that displease thee, & geue
vs grace to do those things which are
pleasing vnto thee, and required at our
hands. Conuert also sinners, heretikes
and infidels: reduce Scismatikes to the
vnitie of the Church; graunt to al men
of what estate or condition soeuer they
be, al thinges either spiritual or tempo-
ral which thou seest them want. Fi-
nally receaue this sacrifice which the
priest

priest is to offer vnto thee for a full ex-
piation, and satisfaction for our finnes,
for a large supplie of our negligences,
and a peculiar thankesgeuing for thy
benefits. These thinges my Saviour I
request of thee through the merits of
thy bitter passion, and intercession of
the blessed Virgin Marie, and all the ci-
tizens of heauen. Graunt therefore my
petition, o Lord who with God the Fa-
ther, in the vnitie of the holy Ghost
liuest, and reigneest world without end.
Amen. At the elevation of the Host.

AL haile o pretious price of our
redemption. Al haile o Saluation
of the world, the euerlasting word of
the Father, entire deitie, & euerlasting
life. O my Lord, and my God be thou
our foode and strength at the houre
of our death. O sweete and pitifull Sa-
uour, o Iesu the Sonne of the blessed

Virgin Marie haue mercy vpon me. The soule of Christ sanctify me. The body of Christ saue me. The blood of Christ inebriate me. The water of the side of Christ wash me. The passion of Christ comfort me. O good Iesu heare me, hide me within thy woundes, and suffer me not to be seperated from thee. From the power of the diuel defend me, in the houre of my death call me, & bid me come to thee, that with thy Angels & Saintes I may praise thee for euer. Amen.

At the eleuation of the Chalice.

AL haile most precious blood that gushed out of the woundes of my Lord & Saviour Iesus Christ, & washed away the sinnes of the world: wash, sanctifie, and preserve my soule into life euerlasting. Amen.

After the Eleuation

Receant

R Eceave o heauenly Father of thy Church, this holy sacrifice in memorie of thy blessed Incarnation, Life, Passion, Death, Resurrection, and Ascension of thy Sonne: In remembrance of al his woundes, sorrowes, sighes, teares, droppes of blood, and wonderful charitie, through which he vouchsafed to be borne, crucified, and dead for me. Behould thy only Sonne that innocent Lambe stretched forth on the crosse, behould the streames of blood running from his hands & feete, pearled with payles, and from his holy side opened with a lance. And remember for whom he hath suffered al these most bitter torments. At this present my God in memorie of al thy mercies together with thy holy Church, I offer vnto thee this Host of the body, and blood of my redeemer which is here,

and throughout the world sacrificed vnto thee. I offer vp also with it my self, requesting thee that I may be wholly imployed to thy praise, glorie, & pleasure. Amen.

At the second Memento.

V E beseech thee also o King of heauen for the departed soules which are in Purgatorie, that this sacrifice be to them a relaxation of their paines, perpetual ioy, life and salvation, that being comforted, and released they may reioyce in thy praise, and glory, for euer. In particular I pray for the soules of my perents, kinsfolke, benefactors, & freinds. Place them o Lord in the blessed mansions of thy house, with Abraham, Isaac, and Iacob, and al thy Saints. Through Christ our Lord. Amen. When the priest saith.

Nobis quoque peccatoribus.

V into

Vnto vs finally sinners, trusting in the multitude of thy mercies geue some part of thy heauenly inheritance where is the dwelling place of thy Saints, & their rest for euer, where there is no night, no darknesse, but euertlasting light, and brightnesse. Place vs, o Lord in thy Kingdome with the holy Apostles, Martyrs, Confessors, Virgins, and al the Saints of heauen, that with them we may praise, and glorifie thee for euer. Through our Lord Iesus Christ thy Sonne, who with thee in the vnitie of the holy Ghost liueth, and reigneth God, world without end.

Amen. When the priest crosseth the Chalice with the Host say.

VVE adore thee, o Lord Iesu Christ our king, & Bishop, and we beseech thee who by offering of thy self a bloody sacrifice on the crosse

hast redeemed the world, and reconciled vs vnto God.

When the priest saith the **Pater noster** say thou like wise. Our Father &c. or harkening to him, say it only mentally.

After the **Pater noster** say thus.

D Eliver vs ô Lord, from all euiles both past, present, and to come, and by the intercession of the blessed Virgin Marie and al thy Saints, mercifully graunt vs peace in our daies, that ayded by the helpe of thy mercy, we may be alwaies both freed from sinne, and secured from al trouble, and vexation. Through Christ our Lord. Amen.

When the priest saith **Agnus Dei** say.

O Lambe of God that takest away the sinnes of the world haue mercy vpon vs.

O Lambe of God that takest away the sinnes of the world haue mercy vpon vs.

O Lambe of God that takest away the
sinnes of the world geue vs peace.

THIS most sweete voice of peace
(O Lord Iesu) was vttered by thee
to thy beloned Apostles presently after
thy resurrection: Peace also as a part of
this inheritance thou bequeathedst to
them immediately before thy bitter Pas-
sion. Geue therefore O immaculate
Lambe of God, peace vnto thy Church:
take away from vs our sinnes which
haue made a diuision betwene thee,
and vs, that they being forgiven we
may be ioyned to thee in perfect reind-
ship, & enioy both in this world peace
of conscience, and be freed from al ex-
ternal enemies, and also in the next that
perpetual peace which surpasseth al
sense, & vnderstanding who liuest, and
reignest with God the Father in the
vnitie also the holy Ghost God world

with-

without end. Amen. Adde if thou
 art not to receaue, these prauers.

O Sacred, ô excellent banquet in
 which Christ is receaued. The
 same body of Christ is here set before
 vs to be eaten, which was borne of the
 blessed Virgin, crucified, dead, and bu-
 ried, the same which risse againe the
 third day, ascended into heauen, and
 now sitteth on the right hand of God
 the Father. O Iesu, ô blessed Christ, be
 thou blessed for ever. Who being God
 omnipotent vouchsafedst to be the
 foode of my soule. Heale ô Iesu the
 wounds of my conscience. O most be-
 nigne Samaritane doe not forsake thy
 seruant afflicted with the sicknesse of
 sinne, and weakened with sinful affe-
 ctions. Behold I the same partie whom
 thou once didst heale in Baptisme, in
 fight against mine enemies being grei-

uoufly

uously wounded; am now very weak
and feeble, neither can I Lord recouer
my strength by any meanes but by thy
power, and the verrue, & nurrishment
of his sweete, and delicate banket of thy
most pretious body, and bloud. But
ô Lord I am not worthy that thou
shouldest enter into my house, and al-
though I am neuer worthyly disposed
to receaue thee, yet now I am most vn-
prouided, and vnworthy: wherefore
behold me with thy merciful eies stan-
ding a farre off with the publicane,
knocking my breast, and saying, God
be me merciful vnto me a sinner, say
the word only, and my soule shal be
healed. Graunt me that although I be
not really, and corporally pertaker of
these dreadful mysteries, yet that I may
receaue them at the least spiritually, and
let that which thou hast vouchsafed to
geue

geue to us be a meane, for the saluation of my soule, and the appeasing of the heavenly Father. Amen.

O Pledge of future glorie, ô heavenly earnest peny, ô monument of eternal beaitude, that is set before vs in the holy banquet of this life geuing table. Behold I come vnto thee my Lord Iesu by a longing and zealous desire of hart to receaue thee. And I request thee of thine infinite goodnes that it may please thee not only to vnite me vnto thee by faith and charitie, but also spiritually to impart vnto me (thou knowest best how) the vertue and fruites of this maruelous Sacrament. Strengthen me with the liuely and true bread of life, & bring to passe that thou remayning in me & I in thee I may be quickened and comforted by thy Spirit, to runne in the way of thy

com-

commamdmments. Extinguish and abolish in me & heauenly bread, ô bread of Angels al hungar of carnal & worldly desires, stirre vp in me an earnest desire often ready to receaue thee, by which my soule may merit after this life to be satiated with the euerlasting sight and fruition of thy diuinitie. Who liuest, and reignest with God the Father in the vnitie of the holy Ghost God world with end. Amen.

An other praier if tyme serue.

O Most merciful Sauour I beseech thee to enter into my soule, & to make her fit for thee, that thou mayest possesse that which thou hast made, that I may haue thee as a seale ouer my hart. I haue sought and found thee my Lord; and I desire to loue thee. Increase my desire and graunt my request, because although thou geue me al things

things which thou hast made, it will not satisfy thy seruant, except thou geue thy selfe. Geue therefore thy selfe vnto me, my God. Behold I loue thee, and if my loue be but smal, graunt me a more feruent loue. Be thou our ioy who art our hope, our health and redemption, and who art to be our reward, let my soule alwaies seeke thee, and graunt that in seeking I may not faint. Amen.

When the priest saith the post communion and last prayers, say

V E beseech thee ó Lord that the gift offered of this diuine Sacrament may make cleane our soules and fortifie vs; and by the intercession of the glorious Virgin Marie the mother of God and al the Saints, graunt, that it deliuer vs from al the malice of our enimies. and al other aduersities

what-

whatsoever. Through our Lord Iesus Christ thy sonne who with thee in the vnitie of the holy Ghost liueth and reigneth God world without end. Amen. Receaue the Blessing of the priest with a humilitie, and listen to the said Gospel attentively.

A prayer to be said after Masse.

Beseech the ô most louing Lord and Almighty God, gratefully to accept of the seruice which I haue donne vnto thee this day not only to thyne honor and glory, but also to the remission of my finnes, and to forgiue me mercifully that which I haue donne negligently and amisse. Graunt ô Lord that through the verue of this sacrifice I may so walke in thy commandments that I may deserue to see thee face to face in the world to come, whom I haue this day beheld couered with the

for-

formes of bread and wine. Amen. *RM*

THE grace of our Lord IESVS
Christ, the vertue of his glorious
Passion, the signe of the holy crosse,
the integritie of the blessed Virgin
Mary, the merits of al the Saints, and
the prayers of al the elect of God be
betweene me and al mine enemies visi-
ble and inuisible, now and in the houre
of my death. In the name of the Fa-
ther, and of the Sonne, and of the holy
Ghost. Amen.

CERTAIN MAGVLATORY

Praters which may be said, at any
time of the day when we lift
vp our minds vnto God.

Confessions: Lord and sweete Souer-
aigne, geue me a pure intention, a
cleane hart, and a regard to thy glory
in al mine actions.

Iesu

Iesu possesse my minde with thy presence, and rauish it with thy loue, that my delight may be to be imbraced in the armes of thy protection.

Iesu be thou light vnto mine eyes, musicke to mine eares, sweetnes to my taste, and contentment to my hart.

Iesu I geue thee my body, my soule, my substance, my fame, my frendes, my liberty and life, dispose of me, & al that is mine as shal be most to thy glory.

Iesu I am not mine but thine, claime me as thy right, keepe me as thy charge loue me as thy childe.

Iesu fight for me when I am assaulted, heale me when I am wounded, reuiue me when I am spiritually killed, receaue me when I flye, and let me neuer be quite confounded.

Iesu geue me patience in trouble, humility in comfort constancie in temp-

98 IACVLATORY PRAIERS.

tions, and victory against my ghostly enemies.

I esu geue me modesty in countenance, grauity in my behauiour, deliberatio in my speeches, puritie in my thoughtes, righteousnes in my actions.

I esu my sunne in the day, my foode at the table, my repose in the night, my cloathing in nakednes, my succour in al needes.

I esu let thy blood runne in my mind as a water of life to cleanse the filth of my finnes, and to bring forth the fruit of life everlasting.

I esu stay my inclinations from bearing downe my soule: bridle mine appetites with thy grace, and quenche in me the fire of al vnlawful desires.

I esu keepe mine eies from yaine sights, mine eares from hearing euil speeches, my tounge from talking vnlawful

things

IACULATORY PRAYERS. 99

things, my senses from every kind of disorder.

I esu make my wil pliable to thy pleasure, and resigned wholly to thy providence, and graunt me perfect contentment, in that which thou allowest.

O Lord make me strong against occasions of sinne, and stedfast in not yielding to euil, yea rather to dye then to offend thee.

I esu make me ready to pleasure al, loth to offend any, gentle in speaking, courteous in conuersation, louing to my frendes, & charitable to mine enemies.

I esu forsake me not lest I perish, leaue me not to mine owne weaknes, lest I fal without recovery.

I esu graunt me an earnest desire to amēd my faultes, to renew my good purposes, to performe my good intentions, and to beginne a fresh in thy seruice.

I esu direct mine intention, correct my
 errours, erect my infirmities protect
 my good endeouours.

I esu alay my passions, and make me
 able to maister them, that they neuer
 drawe me beyond the rule of reason
 and piety.

I esu make me humble to my supe-
 riors, friendly to my equals, charitable
 to my inferiours, and careful to yeld
 dew respect to al sorts.

I esu graunt me sorrow for my sinnes,
 thankfulness for thy benefits, feare of
 thy iudgments, loue of thy mercies,
 and mindfulness of thy presence. Amen.

Grace before meate.

Blesse vs o Lord, and these thy gifts
 which of thy bountifalnes we are to
 receaue. Through Christ our Lord.
 Resp. Amen.

Grace after meate.

Verf

Verf. Let vs blesse our Lord.

Thankes be to God. We geue thee
thankes almighty God for al thy bene-
fites; who liuest and reigneft world
without end. Resp. Amen.

Verf. Lord haue mercy vpon vs.

Resp. Christ haue mercy vpon vs.

Verf. Lord haue mercy vpon vs.

Resp. Our Father which art &c. say it
with a low voice vntil the verse fol-

lowing. Verf. And leade vs not into
tentation. Resp. But deliuer vs from
euil. Verf. The name of our Lord be
blesfed. Resp. From this instant and
for euer. Let vs pray.

Vouchsafe ô Lord for thy holy
names sake to render to al our
benefactours life everlasting. Amen.

Verf. And the soules of the faithful
departed through the mercy of God
rest in peace. Resp. Amen.

At noone say the Angelical salutation
as in the morning.

PRAIERS TO BE SAID IN
the time of Euen song.

A praier before we settle our selues
to our deuotions.

O Most gracious Iesu giue me leave
to present my selfe before thy di-
uine maiestie, & to power out my vn-
worthy praiers vnto thee in the sight
of al thy glorious court of heauen. Be-
hold O Lord, not in my merits but in
the multitude of thy mercies, I now
come to make manifest my necessities,
and to vtter my grieues vnto thee. I
come as a poore & needy wretch vnto
a God of infinite glory: I come as a
worme of the earth, to my fouereigne
maker and creator: I come as a guilty
and heinous offendour, vnto a most iust

and

and severe iudge: I am not worthy to
lift vp mine eyes vnto heauen, much
lesse to open my mouth in thy glorious
presence, or to presume to talke with a
Lord and king of such majesty being,
my selfe but shime & ashes. But o father
of mercies and God of al comfort, thou
promisest that who asketh shal receaue
who knocketh shal be let in, who see-
keth shal find. Thou inuitest the grea-
test sinners, and refuseth not to yeld thy
assistance to any that wil vse it. Graunt
me ~~therefore now~~ to pray vnto
thee, as my dewty and thy desires requi-
reth. Graunt me a pure intencion, a ser-
uent deuotion, an attentive mind that I
be not carried away with impertinent
thoughtes, nor any other distraction,
but that with humble hart, firme hope,
and perfect charitie, I may effectually
pray vnto thee, and aske of thee that

which thou seeft most for thy glory & my good to graunt, ſweete Ieſu Amen.

O ur Father which art in heauen &c.

H aile Marie ful of grace &c.

O God bend thy ſelfe to my helpe.

O Lord make haſt to ſuccour me.

G lorie be to the Father, and to the Sonne, and to the holy G hoſt.

I uen as it was in the beginning, & now and euer & world without end. Amen.

The Antiphon. We haue ſinned.

Pſal 50.

I Aue mercy on me o God: according to thy great mercy.

And according to the multitude of thy pitie blot out mine iniquities.

Wash me thoroughly from mine iniquitie; & make me cleane from my ſinne.

Because I do acknowledge mine iniquitie: and my ſinne is alwaies againſt me.

To thee only I haue sinned, and haue
donne euil before thee; that thou
mayest be iustified in thy words & may-
est ouercome when thou art iudged.
For behold I was conceaued in ini-
quities: and my mother conceaued
me in sinnes.

For behold thou hast loued truth: thou
hast manifested vnto me the vncertaine
and hidden things of thy wisdom.

Thou shalt sprinckle me o Lord with
Isop, and I shal be made cleane:
thou shalt wash me, and I shal be made
more whyte then snow.

To my hearing thou shalt geue ioye,
and gladnes: and my humble bones
shal reioyce.

Turne away thy face from my sinnes:
and blot forth al mine iniquities.

O God creare in me a cleane hart: and
renew a right spirit in my bowels.

Cant.

Cast me not away from thy face : and
take not from me thy holy Spirit.

Render vnto me the ioye of thy salua-
tion : and confirme me with a princi-
pal spirit.

I will teach the wicked thy waies : and
the impious shal be conuerted to thee.

Deliver me O God, the God of my safety
from bloodshed : and my tongue shal
extol thy iustice.

O Lord thou shalt open my lippes : &
my mouth shal sound forth thy praise.

Because if thou wouldest, I had geuen
sacrifice : with whole burnt sacrifices
thou wilt not be delighted.

A spiritie trulie penitent is a sacrifice to
God : O God thou wilt not despise a con-
trite and humbled hart.

Deale benignely O Lord; in thy good
wil with Sion : that the walles of Hieru-
salem may be built.

Then

Then thou shalt accept of a sacrifice of justice, oblations and whole burnt offerings : then they shall lay calves vpon thy altar.

Glorie be to the Father, and to the Sonne, and to the holy Ghost. As it was in the beginning, and now and ever : and world without end. Amen.

The Antiphon.

We haue sinned, we haue committed iniquitie, we haue done wickedly, we haue departed ô Lord from thy commandments, we are not worthy to behold the heauens through the multitude of sinnes. Heare vs ô God, haue mercy vpon vs, forgeue vs, and wash away al vncleanesse from our soules.

Lord haue mercie vpon vs;

Christ haue mercy vpon vs.

Lord haue mercy vpon vs.

Our Father &c. Vers. And leade

vs not vnto temptation. Resp. But deliuer vs from euil. Vers. Shew vs ô Lord thy mercy. Resp. And geue vs thy saluation. Vers. Conuert vs ô God our Saviour. Resp. And auert thy anger from vs. Vers. Be mercifull ô God vnto vs sinners. Resp. ô Christ the Sonne of the liuing God haue mercy vpon vs.

Vers. Do not remember ô Lord the finnes of our youth. Resp. Take not reuenge ô God for our iniquities.

Vers. Shew me: ô Lord thy waies. Resp. And teach me thy pathes. Vers. O Lord heare my praier. Resp. And let my cry come to thee.

Let vs pray.

S Hew graciously vnto vs ô Lord thy vnspeakable mercy that thou both absolue vs from our finnes, and also deliuer vs from the punishment which

for

for them we deserue. Through Christ
our Lord. Amen. A prayer vnto Iesus
taken out of the primer.

O Good Iesu, ô most merciful Iesu, ô
most sweete Iesu, ô Iesu the sonne
of the Virgin Marie full of mercy and
pittie, ô swete Iesu according to thy
great mercy, haue mercy vpon me, ô
most mild Iesu, I beseeche thee by that
pretious blood which thou hast vouch-
safed to shed for sinners, that thou
wash away al mine iniquities & looko
mercifully vpon me wretched and vn-
worthy sinner, humbly crauing pardon
and calling vpon this holy name. Iesus.
ô name of Iesus, a name swete : ô name
of Iesus, a name delectable : ô name of
Iesus, a name comfortable : For what
is Iesus, but a Sauour ? Therefore ô Iesu
for thy holy name be vnto me a Iesus,
and saue me : suffer me not to be dam-

ned

ned, whom thou of nothing hast created. O good Iesu let not mine iniquity be my destruction, whom thy omnipotent goodnes hath made. O sweete Iesu acknowledge in me that which is thine & wipe away that which is repugnant to thee. O most benigne Iesu, have mercy vpon me, while time is to take mercy: cōdemne me not in the time of iudgment. What profite is there in my blood whiles that I shal descend into euerlasting destruction? The dead o Lord shal not praise thee, neither any of them that descend into hel. O most louing Iesu, o most desired Iesu, o most meeke Iesu, o Iesu, Iesu, Iesu suffer me to enter into the number of thy elect. O Iesu the saluation of al that beleue in thee: O Iesu the solace of al those that flye vnto thee: O Iesu the sweete remission of al sinnes: O Iesu the sonne

of the Virgin Mary, pouer to me
 Grace, Wisdome, Charitie, Chastitie, &
 Humility, that I and al that call ypon
 thy name Iesus, may be able perfectly
 to love thee, to praise thee, to reioy
 thee, & to serve thee, and to glory in
 thee. Amen.

A prayer to God the Father.
Most bountiful, pitiful, and most
 merciful Father, haue mercy
 and pity ypon me: Who for al mine
 offences, and for the offences of the
 whole world, offer yv vnto thee the
 life, passion, & painefull death of thine
 only Sonne. I present vnto thee al that
 he hath most patiently abidden for my
 sake: I offer vnto thee his most holy
 hart, which loued me so dearly. I offer
 vnto thee the merits of al thy holy
 Sainns, that it may please thee, for their
 sakes to pardon me my sinnes, to take
 pittie

pitie vpon me, and that al glorie, and renowne may thereby redounde vnto thee euerlastingly. Amen.

A praier to God the Sonne.

O Most sweete Iesu, my soueraine Lord and Sauour, take pitie and compassion vpon me for the infinite multitude of thy mercies. I yeeld vnto thee most humble thanks for the innumerable benefits which I haue receaued, and dayly do receaue of thy most bountifull liberalitie. I yeeld thee thanks for thy most sacred incarnation, for thy most pure natiuitie, for thy most cruel passion, for al the effusions of thy most sacred blood, and for thy most ignominious, and doleful death. I beseech thee (ô most louing and merciful Lord) that it may please thee, to make me partaker of al thy merits, to the end that being incorporated and

made

made one selfe same thing with thee through loue, & imitation of thy most holy life, I may be worthy to depend, and benurished of thee as a branche of the vine: seeing that thou art the true vine, and the life of al faithful persons, wherby al glorie, and honour is due vnto thee for evermore. Amen.

A praier to the Holy Ghost.

O Holy Ghost my comforter, helpe and succour me I most humbly beseech thee. I commend vnto thee my soule, body, and whatsoeuer I haue within or without me, and resigne and yeld vp vnto thy handes al the whole course, and last end of my life. Graunt vnto me o Lord that I may perseuer thy faithful seruant vntill the last gaspe, doing true and sincere penance for my trespasses: and that I may be right hartly sorrowful for them before my soule

depart out of this miserable habitation. I know right wel ô Lord that whiles I liue in this world I am blinde, feeble, and fal with great facilitie into the snares of mine affections. I goe a stray verie easily, and am easily, seduced and beguiled by mine enemies. I present therfore & offer al vp into thy handes, shrouding my selfe vnder thy most soueraine protection. Defend (ô God) defend this thy poore seruant from al euil. Illuminate mine vnderstanding, gouerne my soule, direct and guide my bodie, fortifie my courage against the disordinate dulnes of my hart. Graunt me grate also to loue thee with al delight, and sweetnes, and that wholly I may be inflamed in thy loue, fulfilling at al times, and in al places thy most soueraine pleasure. And graunt that in me, and by me thou mayst be

alwaies blessed, and thanked for ever more. Amen.

A praier to the blessed Trinitie.

O Most-soueraine, most gracious, and most merciful Trinitie. Father, Sonne, and Holy Ghost, one only God. May it please thee to instruct, direct and helpe me, seeing in thee alone I repose al my trust and confidence. O that it were possible for me so perfectly and entierly to loue and praise thee, as al the infinite legions of thy Angels, and holy Saints in heauen, do loue and praise thee. Neuerthelesse in the best manner that I can, I magnifie and exalt thy omnipotencie most wise and gracious. I blesse and praise thy wisdom most gracious & omnipotent. I glorifie and adore thy gracious goodnes most omnipotent & wise. But for so much as of my selfe, I am altogether insufficient

to praise thee: bring to passe (ô Lord) that thou maiest be perfectly praised in me. This is vndoubtedly a most cheere case, that if in me alone were al the loue that is in al thy creatures, I would most willingly, & freely bestow it al wholly vpon thee. O my soueraine Lord my God, ô fountaine of my beginning: most singularly beloued. O substance passing simple, passing beautiful, passing pleasant: O deapth passing swete, passing delicious, passing worthy to be desired. O most comfortable light, and most swete comfort of my soule. O riuer of inestimable delights. O sed of vspeakable consolations. O infinite eternitie replenished with al good thinges. O my God & al thinges. O my soueraine satietie. What can my hart desire besides thee? Thou art my only treasure, and blisse that neuer

chan-

changeth. It is thou alone, for whom my hart doth long. It is thou alone, whom I desire and seeke for. Vouchsafe therefore ô Lord to vnite me wholly to thee. Vouchsafe to set mine hart on fire with the flames of thy most burning loue. Behold ô Lord my pitifull estate. Behold my vnfortunate nakednes and ignorance. Open the gates of thy mercy vnto him that calleth vpon thee. Open them (ô sweete God) vnto the poore Orphane that cryeth aloud vnto thee. Drowne me in the bottomles depth of thy diuinitie. Let me be swallowed vp therein, and vouchsafe to make my wil in al points conformable to thine, to the end that my soule may hereafter euerlastingly enioy thy presence among thy Angels and Saints in heauen. Amen. At this present my Lord I commend into the hands of thy

inestimable mercy, my soule, my body, my life, my hart, my senses, my wordes. and my thoughts; my counsel, my healt, my strength, my fame, my wordly goods, my workes, and al the necessities of my body & soule: my entering and going forth, my faith and my conuerſation, the course and end of my life, the day & houre of my departing, my death, the rest and resurrection of my body, with the Saints & thine elect. Whatſoeuer is mine, ô Lord I offer vp vnto thee & thy protection, with humble confession, acknowledging that al that I haue is thine and from thee. I commend also vnto thy protection my parents (name also thy husband, wife, children, brothers, sisters, if thou hast any.) my kinsfolkes, my benefactors, my frendes, & al those for whom I am bound to pray, or that commend them-

selues

selues to my deuotions. O merciful God defend vs al from al the assaultes of our enemies visible & inuisible, now and euermore. Finally of thine infinite mercy graunt vnto the liuing pardon and grace, and vnto the dead rest, and euerlasting life. Here say the hymne and praier of the day.

A commemoration of the holy Crosse.

CHrist was made obedient for vs vnto death: euen the death of the crosse ô great worke of pietie: death then died when life was dead on the roode. Vers. We adore thee ô Christ and we blesse thee. Resp. Because by thy holy crosse thou hast redeemed the world. Let vs pray.

PVt ô Lord Iesu Christ Sonne of the liuing God, thy passion, crosse and death betweene thy iudgment and my soule, now & in the houre of my death:

and touchſafe to graunt vnto me grace and mercy : Vnto the liuing and the dead reſt and pardon : to thy Church peace and concord, and vnto vs ſinners life and glory euerlaſting. Who liueſt and reigneſt with God the Father in the vnitie of the holy Ghoſt God , world without end. Amen.

An Antiphone & prayer to our B. Lady in tyme of Aduent ſay.

○ Beautiful Virgin mother of our Redeemer, who art the paſſage gate of heauen, and ſtarre of the Sea : helpe the people falling that deſire to riſe : thou who being ſaluted by the Angel Gabriel nature admiring it haſt brought forth thy Creator, thou being a virgin before and ſo remayning after his natiuitie, haue mercy on all ſinners.

Verſ. The Angel of our Lord did a meſſage to Marie. Reſp And ſhe conceaued

ceaued

ceased of the holy Ghost. Let vs pray

VE beseeche thee ô Lord,
powre thy grace into our
minds: that we who haue knownen by
the message of an Angel, the incarna-
tion of Christ thy Sonne, through his
passion and crosse may be brought to
the glorie of the resurrection. Through
the same Christ our Lord. Amen.

On the euen-song of Christ masse eue,
and vntil Candlemasse day be past, say
the same. Antiphon. With this verse
and prayer omitting, the verse and
prayer before. Vers. Thou hast re-
mained a Virgin, without violation
after child birth. Resp. O mother
of God make intercession for vs.

Let vs pray.

O God who by the fruitful virginity
of the blessed Virgin Marie,
hast geuen vnto mankind the rewards

of

of eternal saluation : Graunt we beseech thee, that we may perceauē her to make intercession for vs by whom we haue deserued to receaue the author of life. Our Lord Iesus Christ thy Sonne. Amen.

Betweene Candelmasse day, and the Euen-song on Faster Eue.

A lhaile most holie Queene of heauen,
Haile Ladie of the Angels bright.
Haile soueraigne roote, haile happie gate.

By which the world receaued light :
O Virgin pure most glorious,
A boue al faire, reioyce for aye,
Farewele exceeding comelie dame,
And for vs to thy deare Sonne pray.

Verſ. Vouchsafe that I may praise thee
ô sacred Virgin. Resp. Geue me
strength against thine enemies.

Let vs pray.

Graunt

GRaunt aide ô merciful God vnto our frailtie that we who make a commemoration of the holy mother of God : by the helpe of her intercession may rise from our iniquities . Through the same Iesus Christ our Lord. Amen. From Easter Eue vntil the Euen-song, of the Saturday before Trinitie Sunday.

O Queene of heauen reioice, Alleluia. Because he whom thou hast deserued to beare. Alleluia. Is risen as he foretold Alleluia Pray for vs to God Alleluia. Verſe. Reioyce and be glad ô Virgin Marie, Alleluia. Resp. Because our Lord is truly risen, Alleluia

Let vs pray.

O God who by the resurrection of thy Sonne our Lord Iesus Christ hast vouchsafed to make thy familie ioyful: graunt we beseech thee, that by

his

his mother the Virgin Marie, we may receaue the ioyes of life perpetual. Through the same Christ our Loid. Amen.

From the Euenfong on the Saturday, before Trinitie Sunday, vntil the Euenfong, of the Saturday before the first Sunday in Aduent.

AL haile ô Queene, mother of mercy, life, sweetnes & our hope al haile. Vnto thee we exiles, the children of Eue crie out. Vnto thee we sigh lamenting and weeping in this vale of teares. Therefore ô thou our aduocate cast those thy merciful eyes vpon vs.

And after this banishment shew vs Iesus the blessed fruite of thy wombe. ô mild, ô merciful, ô sweete Virgin Marie. Vers. Pray for vs ô holy mother of God. Resp. That we may be made worthy of the promises of Christ. Let vs pray.

A Limighty & eternal God who by the working of the holy Ghost hast in such sort prepared the body and soule of the blessed Virgin and mother Marie that she deserved to be made the worthy dwelling place of thy Sonne: Graunt, that in whose memorie we reioice, by her merciful intercession we may be deliuered from present euils, & from euerlasting death. Through the same Christ our Lord. Amen:

This Antiphone and praier may also be said at any other time.

After the Antiphone and praier say.

D Efend we beseech thee o Lord by the intercession of Saint Marie alwaies a Virgine this familie from al aduersitie: and being most humbly and with whole hart prostrate vnto thee, thou being merciful meekly defend it from the snares of al enemies.

Through

Through Christ our Lord. Amen.

To the holy Angels and Saints.

O You blessed Spirits Angelical, and al you holy Saints of almighty God, both men and women, helpe me with your holy suffrages I beseech you. ô yee fragrant flowers which in the celestial garden do neuer fade nor wither : pray for me, that be your intercessions. I may please that supreme king, on whom you do most sweetly, and clearly contemplate, & in the contemplation of whom you are perpetually replenished with vnspcakable delights. Vert. Let the iust reioyce in the sight of God. Resp. And let them delight in ioye. Let vs pray.

VE beseech thee ô Lord, defend vs from al periles of soule and body, and by the intercession of al thy Angels and Saints, mercifully

graunt

graunt vs safety, and peace: that al aduerſities, & errors being deſtroyed and aboliſhed, thy Church may ſerue thee with ſecure libertie. Through Chriſt our Lord. Amen. Say likewise the proper prayers of thoſe Saints to whom thou haſt ſpecial deuotion.

For the Church of Chriſt and al eſtats.

A Rife, why ſleepeſt thou o Lord? ariſe and do not repel vs for euer: why turneſt thou away thy face? thou forgetteſt our tribulation: our bellie doth cleaue faſt to the ground: ariſe o Lord, helpe vs and deliuer vs.

Vers. O Lord ſaue vs, we periſh.

Reſp. Shew thy face and we ſhal be ſaued. Let vs pray.

O Lord Ieſu Chriſt the only ſuccour and mighty proteſtour of the faithful: deale not with vs according to our iniquities, but behold thy ſacred

woundes

woundes and the merits of thy bitter
passion: and mercifully comfort and
helpe thy Church and spouse afflicted.
Gather together O Lord the dispersed
sheepe into one fold that in this world
there may be one fold and one pastour.
Keepe also thy fold from the assaults
of wolues and theefes. O sweete Iesu
forsake vs not for euer, arise, discern
thy cause; Conuert or humble thine
enemies that hate Sion thy holy Ca-
tholique and Apostolique Church: re-
comfort thy seruantes that worke in
thy spouse. Let the assistance of the
Holy Ghost be alwaies with them,
which may guide them in al affaires,
and geue them strength and courage
against al their enemies. Graunt these
things O my Lord, who hast purchased
thy Church with so cruel & bitter tor-
ments. Moreouer loose O Lord through
thy

thy great mercy the boundes of our sinnes. Assist our spiritual supirious especially the Pope, al Catholique Bishops, Priests, and Preachers. Graunt also that al temporal Magistrates especially Kinges and Princes may aboue al other thinges haue care to professe and defend thy true Catholique Religion to mantaine publique peace, and to gouerne wisely and iustly their subiects. Keepe al Christian Catholiques throughout the world in the bosome of thy true Church, let them want nothing either spiritual or temporal necessarie for their soules or bodies. Increase grace & vertue in the good, and geue repentance and grace to the wicked; deliuer them from plague, famine and warre, graunt them charitie, peace and fraternal loue. Comfort the afflicted, restore the sicke to health, deliuer

those that are in captiuitie, and heare the prayers of them that cal to thee in any necessity whatsoeuer. Finally graunt to the soules in Purgatory euerlasting life and felicitie. Who liuest and reignest with God the Father, in the vnitie of the Holy Ghost God, world without end. Amen. Adde here if thou

please some of those prayers which thou shalt find after the collects of the Common of Saints, and after the last prayer say. . . Vers. O Lord heare my

prayer: Resp. And let my crie come vnto thee. The Almighty and merciful Lord heare vs. Resp. Amen.

And the soules of the faithful departed through the mercy of God rest in peace. Amen.

Alle at the end this benediction .

God the Father omnipotent be pitiful, and merciful vnto vs. Christ

geue

gene vs the ioyes of euerlasting life. God kindle the fire of his loue in our harts. The helpe of God euer remaine with vs. Blesse me ô God the Father who hast made and created me: blesse me ô God the Sonne who hast redeemed and suffered for me: blesse me ô God the holy Ghost who in Baptisme hast sanctified me, and since hast called, defended, and nurrished me. O Holy Trinitie of thy incôprehenfible goodnes lighten myne hart and senses, my vnderstanding, wil, and memorie, my soule and body, with the light of thy grace, & be with me now & euer. Vnto thee only God king of the worldes, immortal, and inuisible be al honour and glorie, for euer and euer. Amen.

PRAIERS TO BE SAID
before our going to bed.

Certaine rules to be obserued
before going to bed.

First geue vnto God humble thanks for his benefits, especially that he hath preserved thee that day.

Secondly require the light of Gods grace to vnderstand and know thy faultes, but cheefely those which thou hast committed that present day.

Thirdly examine thy conscience with leasure, and good deliberation, discussing how and in what exercises thou hast spend the day, and how thou hast offended in thought, word, or dede, and especially examine thy selfe concerning that sinne which in the morning thou didst principally purpose to auoid.

Fourthly where thou findest thy selfe guilty of any offence be sorowful for it, & aske God hartily mercy: purpose also to confesse the same in due time, and to amend thy life hereafter. If thou find thy selfe guilty of no great offence yeld God humble thanks who hath preserved thee.

Fifthly beseech him to defend thee the night following from al the deceites and illusions of
the

the diuel, graunting thee conuenient rest for the health of thy soule, and body.

Finally after thou hast said thy prayers abstaine from talke that night (vnlesse some iust occasion require the contrarie) that thy mind may be free from idle thoughtes when thou goest to sleepe.

Before thou goe to bed say first the Litanies, then these prayers following.

A praier vnto Christ.

O Most soueraine, dreadful, and louing Lord my God, who neuer ceasest to shew thy mercy towards sinners: yea, when they offend, and trespasse against thee, such is thine infinite clemencie and loue, that then thou forbearst not to heape thy benefites vpon them: I most sinful and wicked wretch yeeld thee humble thanks for thine ineffable goodnes shewed towards me, in creating me to thine owne likeness, and making me capable of thine

everlasting glory: I thanke thee for the creation of so many other creatures for my behoufe & sustenance: and for that inestimable worke of my redemption, whereby thou deliueredst me from the flauerie of Sathan, and purchasedst for me free entrance into thy celestial region: for hauing chosen me out from among so many milions that know thee not, & lye drowned in ignorance, and miserable errours, to be thy seruant and a true Catholique Christian: for al thy blessed Sacraments, especially, for that Sacrament aboue al Sacramentes, wherein thou art thy selfe most really conteyned: for that thou hast preserved me so many times from hel wherinto I had long since bene plunged, hadst not thou of thine vnspeakable goodnes sustained, and deliuered me from my foes. For these ô Lord and for

al other benefites, namely for those which thou hast this day most bountifully bestowed vpon me (Here cal to mind in particular such benefites) ô my soueraine Lord, I yeeld vnto thee such sincere and dutiful thanks, as my poore hart can possibly afforde thee: beseeching the blessed Virgin Marie, and al the holy Saints of heauen, to yeeld thee thanks and praises in supply of my want and insufficiency.

And now (ô mine only Redeemer and Saniour) I humbly craue of thee the light of thy grace, to know wherein I haue this day any waies offended thee: and that by mature and found discussion of my conscience, I may see my sinnes with sorow, and thine ineffable mercy with a zelous and firme purpose of amendment. (Here examine thy conscience as is said before)

Thou seest, ô Lord, my lewdnes and knowest my misery much better then I do my selfe. Sory I am with al my hart I should stil offend so louing a Lord, & wish to God that my sorrowes were greatly multiplied. I haue purposed oftentimes to doe better by thy grace, which wanted not : and yet I haue transgressed in my former trespasses. Neuertheles I may not dispaire (ô Lord) but wil continually trust to thy mercies in al euents, and wil purpose firmly as I now do, euery day to mend my life. Deliuer me (gracious God) from al mortal sinne for euer, & geue me grace to persecute my venial finnes with sorow, during life.

And for a satisfaction for these and of al my former finnes, together with al the finnes of the whole world, as also for al thine infinite benefites be-

stowed

stowed vpon me, & vpon al mankind, I offer vnto thee the merits of thy bitter passion : those most precious dropes of blood which thou sheddest for me, and that inflamed charitie, wherewith thou didest wholly resign thy selfe to al thy torments for my sake : And in the vnity of this thine oblation on the roode, I offer vp my selfe, soule, body, and al that I haue of thine, with in or without me, to thine honour and euerlasting glory. I retaine nothing to my selfe, but geue al vnto thee, to whom al appertaineth : and make that thine by my wil, which is thine by iustice. Geue me grace (ô my Lord God) to liue better here-after, and to confesse my sinnes in due tyme to my Ghostly Father. Geue me true humility and repentance, grace to know thee, and grace to know my selfe : puritie of

hart

hartinall my doings, patience, chastitie, & perfect charitie. Geue me a good life, and a good death, and in the dangerous houre of my departure, graunt vnto me the assistance of thy blessed Saints and Angels, with whom I may through thy mercy, in an other world praise and glorifie thee euerlastingly. Amen. An other praier.

O My Lord God and heavenly Father, for as much as the time now approacheth by thy diuine ordinance appointed for the rest of my mind and body, I am now come to render vnto thee most hartie thanks for thy mercy, and goodnes shewed to-wardes me, in geuing my soule this day diuerse benedictions together with thy protection and helpe against my spiritual enemies, in protecting my body from corporal daungers and geuing it

foode

foode & other necessities. I am farther
most humbly to beseech thee through
the merites of thy deare Sonne Iesus
Christ, that thou wilt mercifully for-
geue me al that I haue this day cōmit-
ted against thy fatherly goodnes. Geue
pardon ô Lord to my erros, forget al
my sinnes both now & heretofore cō-
mitted. Circūcise my stony hart, create
in me a new hart, geue it a new spirit, &
moisten it with the dew of heauenly
grace and the fountaines of spiritual
waters. Finally I request thee to sha-
dow me this night vnder the comfor-
table wings of thy almighty power;
defend my senses, and my thoughts,
my soule and my body with al their
powers from al assaultes, tentations &
illusions of the diuel; that neither he
nor any of his ministers may haue po-
wer ouer me. Graunt that when the
ioyful

ioyful light of the day approacheth I may rise againe with a faithfull & pure soule, and an vndefiled boby, and thereby may be prouoked alwaies to glorify thee. Trough Christ our Lord. Amen.

O Most holy Mother of God, ô Marie Mother of grace, Mother of mercy defend me from mine enemies and receaue me at the houre of my death. ô al ye Angels and Saints of heauen whô God with his mellifluous countenance, and blessed presence maketh truly blessed & ioyful. Obtaine for me forgiuenes of my sinnes and grace. Pray for me that I may be worthy to be protected this night and alwaies, by his omnipotent hand from al snares & assaults of mine enemies. But among the rest ô thou my good Angel, my most faithfull keeper haue an extraordinarie care of me. Thou hauing perfect sight,

al-

alwaies guide me blind; thou being wise, direct me vnwise; thou being strong, defend me weake; carie me in thy hands lesse that I recaeue hurt, goe before with thy good motions to vertue that I may follow, reduce me from euil, conuert me to that which is good. Force me when I am vnwilling, helpe me when I am willing, and thrust me forward when I am going, that at the length thou maiest bring me to be thy fellow citizen in the heauenly Hierusalem. Now this present night ô mightie and watchful guardian take my soule and body to thy protection & let not the enemy of mankind by any meanes preuaile against me. Amen. After these prayers say this exercise following taken out of primer
When thou goest to sleepe, arming thee with the signe of the crosse, say:

In

IN the name of the Father, & of the Sonne, and of the holy Ghost.

Then thy handes being ioyned before thy breast say. Amen. blessed be the holy and vndeuided Trinitie, now, and euer, and world without end.

O ur Father. Haile Marie. I beleue in God. I confesse vnto almighty God.

A lmighty God haue mercy vpon vs.

T he almighty and merciful Lord, as before in the morning, vntil, Vouchsafe ô Lord to keepe vs.

After This say this Hymne.

BEfore the day light passe away.

Maker of al things wee thee pray,
That with thy wounted clemencie.

Thou guard vs in thy custodie.

A l nightly dreames far from vs keepe,

And fond illusions in our sleepe;

Our foe suppress, and see exild.

Lesse that our bodies be defild.

Graunt

Graunt this ô Father of al might,
Through Iesus Christ our Lord and
light,

Who with the Holy Ghost and thee,
Doth reigne in al eternitie. Amen.

Saue vs ô Lord waking, & kepe vs slee-
ping that we may wake with Christ,
and rest in peace. Vers. Keepe vs ô
Lord, as the apple of thine eye. Resp.
And protect vs vnder the shadow of
thy winges. Vers. Vouchsafe ô Lord
this night. Resp. To keepe vs with-
out sinne. Vers. Haue mercy vpon vs
ô Lord. Resp. Haue mercy vpon vs.
Vers. Let thy mercy ô Lord be shewed
towards vs: Resp. Euen as we haue
trusted in thee. Vers. O Lord heare
my praier. Resp. And let my cry come
to thee. Let vs pray.

Visit we beseech thee ô Lord, this
habitation, and repel farre from

it al

it al the snares of the enemy: Let thy holy Angels dwell therein, which may keepe vs in peace, and let thy blessing be vpon vs for euer. Through Christ our Lord. Amen.

O Angel of God which art my guardian illuminate, gard, rule and gouerne this night, me committed vnto thee by the supernal piety. Amen.

The blessing.

THe Almighty and merciful Lord, the Father, the Sonne, and the Holy Ghost, blesse and keepe vs. Amen.

The end of this exercise.

Going into thy bed first signe thy selfe with the signe of the crosse, then say;

IN the name of our Lord Iesus Christ crucified for me I goe to bed. He blesse me, gouerne me, keepe me, defend me, and through the prayers and merits of the blessed Virgin and al the

Saints

Saints bring me to life Everlasting.
 Into thy handes o Lord I commend my
 soule: thou hast redeemed vs. o Lord
 God of truth, thou graunt vs a quiet
 night and a perfect end. Amen.

In thy bed say Our Father. Haile ma-
 ric. I beleue in God. Or some other
 praiers according to thy deuotion. If
 thou awake in the night say. Glory be
 to the Father, and to the Sonne, and to
 the holy Ghost &c. Or some other ia-
 culatorie praiers.

He that can not reade or is not at lea-
 sure to say more praiers before he
 goeth to bed hauing blessed him selfe
 may say as followeth.

I geue thee thanks my Lord God that
 thou hast preserved me this day. Our
 Father. Haile Marie.

After this he may examine his consci-
 ence which being donne let him adde

I beseeche thee ô Lord to pardon al the sinnes which I haue committed this day. Our Father. Haile Marie. I request thee ô my God to keepe and defend me this night from al the snares of the diuel.

Our Father. Haile Marie. I beleene in God. I cōfesse vnto almighty God &c. Al haile ô queene mother of mercy, life &c. as before, Page 124.

CERTAINE RVLES WHICH

are to be obserued in saying of the hymnes & collects following

By which it may be knowen what office is dayly said in the Church.

THE feastes of the whole yeare are especially deuised into three sorts to witte double, semidouble, and simple or single. Of the double feastes there be three degrees, In the first or highest order the Romane Breuiary placeth Christmasse day, Twelfe day, Easter day with the three daies going before

and

and the two daies following it, Ascension day, V Whitsunday with the two daies following, Corpus Christi day, Midfomes day which is the Natiuitie of S. Iohn Baptist, the feast of S. Peter and S. Paul falling on the 29. of Iune, the Assumption of our B. Ladie, al Saints day, the feast of the dedication of a Church in the said Church and of the parrone or title of the same. In the second degree are New years day, Trinitie Sunday, the Purification, Annunciation and Natiuitie of our B. Ladie. The principal feastes of the other eleven Apostles of the Euangelists, of the Inuention of the holy Crosse, of S. Laurence and of S. Michael the Archangel in September. Al other feasts vnto which the word double is added in the Calender are in the last place, as also low Sunday which is the first after Easter, and the octaue day of euery feast hauing octaues.

2. Vnder the name of semidouble feasts I comprehend al the Sundaies not before named throughout the yeare, al the daies within the octaues of any feast which hath octaues except the octaue day, and al those feasts vnto which in the Calander this word semidouble is adioyned. And note that the Sundaies are of

three sorts. In the first place are the first of Advent and Lent, Passion Sunday, Palme Sunday, Easter day, Low Sunday, V Whit Sunday & Trinitie Sunday, which are serued what feast sooner occurre; In the second order are the second, third, and fourth Sundays of Advent, and Lent, the Septuagesima Sunday, Sexagesima Sunday, and Quinquagesima Sunday, which are alwaies serued except a feast of the dedication of a Church or of the title and patrone of the same occurre, which in the said Church only exclude the seruice of the said Sundaies. In the third are al other Sundaies

3. Simple feastes are at those which haue not in the Calender this vword double or semi double adioyned.

4. Euerie double and semidouble feast is serued on the eue and the vwhole day, and hath (as vve say) first and second euening wherefore on such feasts: (if there be no other let) say the hymne and collect on the eue, in the morning and after noone. Simple feasts are only serued on the eue & the morning, vwherefore say nothing of them in the after noone.

5. A double feast of the first order is serued before a double feast of the second; and one of

the

the second before one of the third; and one of the third before a semidouble, except some Sundays as before. Wherefore if many such feastes occur on the same day, the most worthy only is served, and the other are translated to the next day being no double or semidouble feast. If the next day be a Sunday of the third order a double is then served. Except from this rule the octave day of a feast having octaves which is neuer translated, but always served at the least with a commemoration or collect.

6. If one double feast follow an other, and they be both of equal dignitie say on the first day at euen song the hymne propre for the feast ensuing, and after the collect of the said feast ensuing adde the collect of the feast of that day. If one be in degree above the other the most worthy hath the hymne both in the first and second euen song, that is both in the euen song of the eve and the day on which it falleth. In like sort the feasts of our Lord are preferred before all others of the same order, of our Lady before other Saints. Of Angels and Apostles before others, & the first of these are served in the first and second euen song al-

though others which are in the same degree of double feasts follow.

7. If a double follow or go before a semidouble the hymne both on the eve and the day on which the double falleth is of the double. If one semidouble follow an other the hymne on the first feast at euenfong is of the second; except the Sundaies for they are serued at euenfong with an hymne although a semidouble follow.

8. If a double or semidouble fall on the Sundaies of the first and second order, it is translated as before; if on the Sundaies of the third order a double is serued & a semidouble translated.

9. If a double feast be to be serued on a Monday following any Sunday which is not a double feast, on the Sunday at euenfong say the hymne of the feast following. If a double be serued vnto the Saturday before any such Sunday, say likewise on the Saturday at euenfong the hymne of the said double. If a double or semidouble be to be serued on the Thursday after Ashvendsday, on Ashvendsday at euenfong say the hymne of the feast following.

10. No double or semidouble feast is serued

within

within the Octaves of Easter or VVhitsunday
in the holy weeke, or on Aswensday. No double
(except the peculiar feast of the dedication
title or patrone of some Church in the said
Church) within the octaves of Epiphanie, no
semidouble within the Octaves of Corpus
Christi day.

11. The hymne and praier which is appoin-
ted to be said on the Sunday is ordinarily said
also on the Saturday before at euen song, and
the praier is said during the vvhole weeke; if
no other be assigned and no feast be to be ser-
ued. And although the hymne of the Sunday
be sometimes excluded as I haue noted before
yet the praier is neuer omitted on the Satur-
day at euen song and Sunday morning. On the
Sunday at euen song if it be not in Aduent or
betwene Septuagesima and Lowe Sunday it is
to be omitted if a double feast of the first or
second order fall on the Munday, not if such a
feast be serued on the Sunday.

12. The hymnes and praiers appointed for
the feastes are said on the eues at euen song,
and for the space of eight daies following if
the feast haue octaves and there be no other
let. The praier within such octaves if a double

of the first or second order occure is omitted on the eue and morning of the said feast. Except the octaues of Christmasse day, Twelffe day, and Corpus Christi day, vvhich are alwaies serued vwith a commemoration that is vwith an Antiphone and collect. The hymne (if it be not the octaue day) is commonly excluded by the Sunday except the same octaues as before.

13. If a simple or other feast fal on an ordinarie vveeke day, serue the feast and say not so much as the praier of the vveeke day. Except the Imber daies, Rogation Munday and al the vveke daies of Aduent and Lent in vvhich the praier of the vveeke day is neuer omitted.

14. If a simple feast fal on the same day vwith a double feast of the first order, ordinarily say nothing of the simple feast. If the double feast be of the second order say the praier proper for it only on the morning. If it be of the third order say the praier of the simple feast both on the eue and the morning. If a simple feast follow a double say the praier of the simple feast in the second euen song of the double, except the double feast be of the first order. In the second euen song of vvhich a double semidouble

and

and Sunday only haue a commemoration.

15. The weeke daies of Aduent and Lent, as also the Ember and Rogation daies, with the Vigils, are serued before a simple feast. VVherefore although a simple feast occurre on such daies, yet say the hymne propre for the feria or weeke day And note that on the Vigils of Apostles and other Saints that hymne is to be said which should haue bene said if no feast or Vigil had occurred.

16. If a Vigil fall on the Sunday it is ordinarily serued on the Saturday before except Christmas eue; and it is only serued in the morning. If a Vigil fall in Aduent, Lent, or on a double feast of the first and second order say nothing of it.

17. Say no more hymnes then one at one time. After which hymne adde the verse and responsarie (if no proper Antiphone be appointed to be said before the said verse and Responsorie) then adde the collect or prayer answerable to the hymne, and after it place other prayers of other feasts, Sundaies &c. if any be to be said. If there be more collects then one to be added say Through our Lord &c. only at the end of the last.

18. The day of the death of a Saint is commonlie called his birth day. Except the Natiuitie of our B. Ladie and S. Iohn Baptist.

19. VVherfoeuer among the collects any prayer proper for the day is particularlie appointed to be said in the morning of that day, say it at no other time: and if no other proper be appointed for the after noone, in the after noone say that of the Sunday before.

20. If there be a particular hymne and prayer of the holie crosse, or our B. Ladie to be said (as it falleth out on their feastes) thou must omitte the ordinarie Antiphones and prayers of them vvhich are before appointed for the morning and evening.

21. VV herein the common of Saints the letter N. is placed there the Saint for whose feast the prayer is appointed is to be named. VVhere it is twiſe, name for the first N. the first Saint or Saints if there be more then two to be named, & for the last the last name only.

Finally if thou canst, let the hymne which thou saist alwaies agree with the seruice of the Church. Concerning the seruing of our B. Ladie on the Saturdayes, see a rule set downe at the end of al the collects.

THE PROPER HYMNES

for al times of the yeare:

On the Sundaies and weeke daies of
Aduent. The Hymne.**M**ost glorious maker of the starres,
The light of those that faithfull be

Heare Christ redeemer of vs al

Our praiers humblie made to thee.

Who pittying that through cursed
sinne

Vnhappie man the death should dye,

Hast saued the world languishing,

To guiltie geuing remedie.

Then when the worldes last end drew
neare,

As bridegrome from his chamber, so

Thou diddest from the virgin wombe

Of thy most blessed mother go.

To whose most pourful force & might

Al things created bend the knee,

Both

Both those in heauen, and those on
earth,

As yelding at thy becke to be.

O thou that shalt be iudge of al,

We thee beseeche it may be so,

Preserue vs now while there is tyme

From weapon of our traiterous foe

Praise, Honour, powre and glorie be

To God: the Father, and the Sonne;

And also to the holie Ghost.

Like reuerence be euer donne. Amen.

Vers. Dew downe ô heauens from
aboue, and let the clouds raine downe

the iust man. Resp. Let the earth be

opened & bud forth a Saviour. Let vs

pray. Adde the praier of the day.

On Christmasse eue In the morning the
verse. On to morrow the iniquitie of

the earth shal be abolished. Resp. And

the Saviour of the world shal reigne

ouer vs.

Let vs pray.

On

On Christmasse day the hymne.

O Christ redeemer of vs al,
O God the Fathers only Sonne,
Borne of him most vnspeakable.

Euer before al tyme begonne.

Thou Fathers light, & brightnes art,
And euerlasting hope of al,

From euerie corner of the earth.

Lord heare thy seruants that do cal.

Authour of our saluation.

Remember that thou once didst take.

Of the vnspotted Virgin pure,

Our bodies fashion for our sake.

So doth this present feast declare

Which each yeare on this day doth sal,

That onlie from the Fathers throne.

Thou didst descend to saue vs al.

To him the heauen, earth and sea,

And al that doth to them belong,

As authour of thy comming downe.

Geue praise reioycing with a song.

And

And we who with thy holy blood,
 Redeemed are, do sing with mirth,
 A new made song vpon this day,
 In honour of thy glorious birth.
 Glorie be vnto thee ô Lord,
 whom the pure vigin Marie bore.
 The Father, and the holy Ghost.
 Be praised with thee for euer more
 Amen.

On the feasts of S. Stephen, S. Iohn,
 and S. Thomas of Canturberie say the
 hymnes as in the common of Saincts
 but omitting the foure last verses end
 them thus; **Glory be vnto thee ô Lord.**
 &c. as in the hymne before. The feasts
 also of S. Stephen and Iohn haue parti-
 cular verses and Responsories among
 the collectes. On S. Stephens day a
 euensong say the hymne of S. Stephen
 and on S. Iohns day of S. Iohn.

On the xxv. ij. of December.

The

The feaſt of the holy Innocents.
On the euēſay the hymne of S. Iohn.

AL halle ye flowers of Martirs,
whom

Our Saviours perſecutout kild.

Euen in the entrance of this life,

As roſe buds are with whirle-wind
ſpild.

Ye the firſt ſacrifice of Chriſt,

A tender offered compaine,

Before the Altare you do ſport.

With palmes and crownes of victorie.

Glorie be vnto thee o Lord.

Whom the pure Virginne Marie bore;

The Father and the holie Ghoſt.

Be praiſed with thee for euer more.

Amen.

Verſe Vnder the altare of God al the

Saincts do trie. Reſp. O our God re-

uenge our blood. Let vs pray.

On the xxx. day of december

New

New years day, and twelſe eue (if thou ſerue not the octaue of S. Thomas) ſay the hymne appoynted for Chriſtmalle day. On the vi. of Ianuarie being the Epiphanie of our Lord or Twelſe day and during the octaues.

The hymne.

CHriſts comming wherefore doſt thou feare,

Thou tyrant Herode wicked foe?

He takes away no earthly crowne.

Who heauenlie kingdomes doth beſtow.

The Sages follow, as their guide,

A ſtarre which them before they ſee,

And by his light true light they ſeek,

And God confeſſe by preſents three.

The heauenlie holie lambe did touche.

The fountaine of the pureſt brooke:

The ſinners whereof he guiltles was,

By waſhing vs from vs he took.

In veſſels water waxed redde

O wondrous might ô pow'r most strâge
And wine commaunded to be fild,
The water from his kind did chaunge.
Glorie be vnto thee ô Lord,
Who didst appeare to vs this day;
The Father and the holie Ghost.
Haue honour and like praise for aye.
Amen.

On the Sunday within the octaues say
the same hymne with this verse. The
Kings of Tharsis & the Ilands shal offer
gifts. Resp. The kings of the Ara-
bians and Saba shal bring presents.

Let vs pray.

Say first the praier of the Sunday, then
adde the Antiphone and praier of
Twelſe day but omitting the verse and
Responſorie there appointed say this
Vers. Al shal come from Saba.

Resp. Bringing gold & frankeincense.
Hymne to be said betweene the octme

day of Epiphanie (excusing it)

And the first Sunday in Lent.

On the Sundaes. . The Hymne.

O Best creatour of the light, [day,
 Bringing forth first the light of
 Which by beginning of new light,
 The worlds foundation first did't lay.
 Who morning to the euening ioyn'd.
 By name of day doest beautific
 The chaos darke comes on apace [cry.
 Receaue our pray'rs ioynd with our
 Lest that our soule loaden with sinne
 From gift of life be bannished,
 Whiles it forgers eternitie,
 And is with guilt of vice mis-led.
 Let it knock hard at heauens gate
 And bring the hire of life from thence,
 Let vs eschew al that is naught,
 And purge our soules from al offence,
 Graunt this ô Father, and ô Sonne
 Who are of equal dignitie,

To.

Together with the holy Ghost
Reigning for al eternitie. Amen.

Verſ. Let my praier ô Lord be directed.

Reſp. Euen as incenſe in thy ſight.

Let vs pray.

On the Mundaies. The Hymne.

I Nfinite maker of the ſkies, [found
Who leſt that mixtures ſhould con-
Deided haſt the waters al,
And made the firmament their bound.
Appointing place to thoſe aboue,
And to the riuers here below,
That water may ſo rule the fire,
That it the earth not ouerthrow.
Powre now moſt pious into vs.
The gift of grace ſtil to endure,
Leſt by the daunger of new fraude.
Old errors do our hurt procure.
So let our faith find out the light,
Let light of faith vs ſo direct,
That it al vaine things terrifie,

And no things false this faith deiect.

G raunt this ô Father, and ô Sonne,

Who are of equal dignitie,

Together with the holy Ghost,

Reigning for al eternitie. Amen.

Vers. Let my praier, ô Lod be directed.

Resp. Euen as incense in thy sight.

Let vs pray.

On the Twelſdaies. The Hymne.

V**V** O N D E R F U L maker of the
earth,

Who parted haſt the ſolid land

From daunger of the drawing fluds,

And made it firmly ſo to ſtand.

Thaſt bringing forth both ſitting fruits

And yelding flowers delectable,

It might thus fruitful ſtil remaine,

And render foode acceptable.

The vlcers of our parched ſoules

Wipe thou, and cleanſe be force of
grace,

That

That we with teares our finnes may
reince,

And wicked motions al deface.

Let vs thy precepts stil obey,

And neuer bend to what is naught;

Nor know no deede that merits death,

But ioy with good things to be fraught

Graunt this ô Father, and ô Sonne

Who are of equal dignitie

Together with the holie Ghost

Reigning for al eternitie. Amen.

Verſ. Let my praier ô Lord be directed.

Reſp. Euen as incenſe in thy ſight.

Let vs pray.

On the Wensdaies.

The Hymne.

MOſt good & holy God of heauen,
Who haſt with ſhining brightnes
dight

The high cleare center of the ſkie,

Enriching it with beautilous light.

Whose fourth daies worke was to
ordaine

The fire chariot of the Sunne,
And to geue order to the Moone,
And Starres their wandring course to
runne.

I hat both vnto the night and day
Thou might'st most certaine bounds
assigne,

And to each mounths beginning geue
A knowne and most apparent signe.

Geue light vnto the harts of men,
Their spotted soules from ordure reince,
The bands of their misdeeds vnite,
Subuert the heapes of their offence.

Grant this O Father, and O Sonne,
Who are of equal dignitie,
Together with the holie Ghost
Reigning for al eternitie. Amen.

Vers. Let my praier O Lord be directed.

Resp. Euen as incense in thy sight.

Let

Let vs pray.

On the Thursdaies. The Hymne.

O God of pow'r most infinite,
Who of the water framed hast
Both fish and foule of euerie sort,
And them in propre dwelling plac'd.
In ioyning those to liue in fluds,
And these to liue in aire decreeing:
That things of selfe same matter made
May haue their sundrie place of being.
Graunt to thy faithful seruants Lord
By thy deare blood who clenfed were,
To be acquainted with no sinne.
Nor yet deaths yrklome load to beare.
That no man be with sinne deprest,
Nor with vaine glorie haughtie
growne,
Lest the deiected soule dispaire,
And haughtie mind be ouerrhrown.
Graunt this ô Father, and ô Sonne,
Who are of equal dignitie,

Together with the holie Ghost
Reigning through al eternitie. Amen.

Vers. Let my praier ô Lord be directed.

Resp. Euen as incense in thy sight.

Let vs pray.

On the Fridaies. The Hymne.

O God creatour of mankind,
Who onlie ord'ring euerie thing,
Of euerie kind of worme and beast
Hast made the earth some forth to
bring.

Who hast great bodied things ordain'd
To liue, by thy commaund alone,
And to be subiect vnto man,
And do him seruice euerie one.
From vs thy seruants Lord repel
Al foule vncleane suggestion,
That either may our manners file.
Or els corrupt our action.
Geue vs the hire of endles ioyes,
And plenteous gift of grace bestoe;

Vnloose

Vnloose the bands of strife, and bind
A league of peace for euer moe.

Graunt this ô Father, and ô Sonne,
Who are of equal dignitie,

Together with the holie Ghost
Reigning for al eternitie. Amen.

Vers. Let my praier ô Lord be directed.

Resp. Euen as incense in thy sight.

Let vs pray.

On the Saturdaies. The Hymne.

O Trinitie most blessed light,
O cheefe and peereles vnitie;
The sunne now goeth from our sight,
Lighten our harts obscuritie.

In morning let vs praise thy name,

In euening let vs mercie craue:

Cause that in glorie from vs al

Thou mayst for euer prayses haue.

To God the Father glorie be

And also to his only Sonne,

Like honour to the holy Ghost.

Both

Both now and euer more, be donne.
Amen.

*In the morning thou mayst say;
The Sunne now commeth to our sight.*

In the morning the verse;
We are replenished in the morning
with thy mercie; Resp. We haue re-
ioyced and binne delighted.

The verse in the euening.
Let our euening praier ascend vnto
thee ô Lord. Resp. And let thy mercy
descend vpon vs. Let vs pray.

From the first Sunday of Lent (inclu-
ding it.) vntil Passion Sunday.

The Hymne.

O Benigne maker of the world,
Vnto our praiers applie thine
Which in this holy fast of Lent, [cares,
We pow'r forth in thy sight with teares
O gentle searcher of our harts, [force,
Thou know'st the weakenes of our

For-

Forgeue our sinnes molt gratiouſlie.
Who turne to thee with harts remorse.
We do confesse our crimes are greate,
But pardon those that do confesse:
And to the honour of thy name.
Cure those that languish in distresse.
Graunt that we chastise and correct.
Our bodies so by abstinence,
That stil our sober minds may fast.
From sinful blots of al offence.
Performe this blessed Trinitie,
Graunt this ô simple vnitie,
That these our fastings fruitfull be.
Vnto our soules felicitie. Amen.

Verſ. God hath geuen charge to his
Angels of thee. Resp. That they
kepe thee in al thy waies.

Let vs pray,

From paſſion Sunday (including it)
vntil the wensday in the holy weeke
be paſt. On holirood day in May, ſay.

In

In this most ioyful paschal tyme. And
 an on holyrood day in September; In
 this our glad victorious tyme.

The Hymne.

THe banners of our King display,
 Now shines the myst'rie of the
 Crosse,

Where on the maker of al flesh
 In flesh of life did suffer losse.
 From whom moreouer wouled deepe
 With direful stroke of lances push,
 To wash vs cleane from blots of sinne,
 Water and blood at once did gush.
 Now are those things accomplished.
 Whereof David did prophesie,
 Fortelling that our God should raigne
 Ouer al nations from a tree.
O passing faire and beauteous tree,
Bedeckt with purple of a King,
Elected from a worthie stocke
To touch so sanctifi'd a thing.

Bles-

Blessed art thou whose braunches bore
What doth this world in worth excel,
Thou ballance made didest saue
mankind.

And take by force a pray from hel.
Haile sacred Crosse our onlie hope.
In this most holie Passion tyme,
Increase true iustice in the good,
Release the bad from guilt of crime.
O God most blessed Trinitie,
Let euerie spirit praise thy name:
Whom thou hast saued by the Crosse.
Rule alwaies and direct the saue.

Amen.

The verse in the morning.

My God deliuer me frō mine enimies.

Resp. And defend me from those that
rise against me. In the euening.

Vers. Deliuer me ô Lord from the
euil man. Resp. From the wicked
man deliuer me. Let vs pray.

Betweene the wensdaie in the holy
 weeke and the Saturday in the Easter
 weeke at euen song no hymne is to be
 said. In the Easter weeke in place of
 the hymne say this verse **This is the day**
which our Lord made Let vs exult and
 be ioyful in it Let vs pray.

From low Sunday which is the first af-
 ter Easter (including it) vntil Ascen-
 sion eue at euen song.

The hymne.

AT supper of the holy Lambe,
 Let vs prepar'd in vestures white
 The redde sea being ouer past,
 To Christ our King a song endite.
 whose blessed bodie on the Crosse,
 As on an Altare offered,
 By tast of his most pretious blood,
 We liue to God that els were dead.
 We sheilded are this Pascall eue.
 From the destroying Angels dart,

And

And from king Pharaos empire hard.
We freed are, and thraldomes smart.
Now Iesus Christ he is our pasche,
He is the lambe thats offered,
His dearest flesh is now become,
The azime and vnleaven'd bread.
O truly worthy sacrifice,
By which hel gates are burst in twaine,
Impris'ned soules frō thence redeem'd,
And life erst lost restor'd againe.
Christ doth arise out of his tombe,
A conquerour he turnes from hēl,
Shackling Satan, and vnlocking
Of euerlasting blisse the wel.
We pray the maker of al things;
In this good time of Paschal ioy;
Thy people safely to preserve,
Lest brunt of death do them annoy.
Glorie be vnto thee ô Lord
Who from the dead hast risse againe,
The Father and the holy Ghost

Haue

Haue equal praise stil to remaine. Amē.

Verſ. Tarric with vs ô Lord.

Reſp. Becauſe it is toward night.

Let vs pray.

Betweene this Sunday and Aſcenſion day end al other hymnes of this kind of verſe with the foure laſt verſes of this hymne, omitting their propre ends.

On Aſcenſion day & euery day following vntil whitſun eue at euenſong.

The Hymne.

O Ieſu our redemption,
 Our loue & harts deſire alwaies,
 O God creatour of al things
 Made man in theſe the latter daies.
 What clemencie ſubdued thy hart,
 And made thee beare our ſinnes on
 thee,
 By ſuffring a moſt cruel death
 That thou from death might'ſt ſet vs
 free.

E ntring

Ent'ring by force the gates of hel,
 And loosing thine that fast were bound
 Thou on thy Fathers right hand sit'st
 As conquerour with triumph crown'd.
 Let the same mercie cause O Lord,
 Thy bounce to sermond out il,
 And graunting that which we desire,
 Let's of thy countenance haue our fil.
 Be thou our comfort euermore,
 Wheratt the hire which we attend:
 Let al our glory be in thee
 Throughout all ages without end. Ame.
 On whitfunday; and during the Octa-
 ues vntil the Saturday at euensong fol-
 lowing. The Hymne.

O Holy Ghost creatour come, [see,
 Thy seruants soules woechafe to
 Replenish with thy heauenly grace,
 Our hard which framed were by thee.
 Whom we the only comforter,
 And gift of highest God do cal,

The wel of life, fire, charite,
 And vnction spiritual.
 Thou in thy gift art seauen fold,
 Of Gods right hand the finger thou,
 The Fathers promise truly cald,
 That d'ost with speech meenes tongues endow.
 powre downe thy loue into our harts,
 Let true light in our senses reigne,
 Strengthen the frailties of our flesh
 With vertues euer to remaine.
 Lord drive from vs our foes repel,
 And forthwith peace vnto vs bring;
 That thou our guid directing vs
 We may eschew each hurtful thing.
 By thee the Father let vs know,
 And let vs know the Sonne by thee;
 And let vs euer more beleue
 Their Spirit of them both to be.
 vnto the Father glory be
 And to the Sonne who risse againe

Together with the holy Ghost
Throughout all ages to remaine. Amen.

On Trinitie Sunday.

The Hymne.

O Trinitie most blessed light. &c.
as before. Page 169.

On the three daies following, if no
feast be to be seru'd, say likewise the
hymnes there appointed for the Mundaies,
Tuesdaies and Wednesdaies.

On Corpor Christi day and during
the Octaues.

MY tounge sing thou the mystery
Of his body glorious,
And of his pure and pretious blood,
Which from hel to ransome vs,
The fruite of a most worthy wombe
Christ our King had shed for vs.
Bestow'd on vs, and borne for vs
Of a Virgin pure and chaste,
In preaching of his holy word

In this world some yeares he past,
And his time of dwelling here
Straungely he did end at last.
When he his supper last did make,
And did with his brethren sitte,
Hauing obseru'd the law aright
With such meates as did befire,
Him selfe for foode with his owne
hands
To the twelue he did commit.
The word made flesh, by only word
Flesh of perfect bread did make:
And wine is made the blood of Christ:
Though our senses do mistake,
Let it suffice a hart sincere
For his ground sole faith to take.
Wherefore so great a Sacrament
Prostrate let vs ad adore:
And let figures to his new rite
Yeld, that were in times before;
If carnal sense this can not reache

Let

Let faith euer do the more.

Vnto the Father, and the Sonne

All laude, and praise be geuen,

And honour; blessing; glorie, pow'r

With health from al that liuen:

To him that from them both proceeds

All praise with them be euen. Amen,

From the octaues of Corpus Christi

day, vntil Aduent say those hymnes

which are before appointed to be said

betweene the octaues of Epiphanie

and the first Sunday in Lent.

THE HYMNES PROPRE

for the feasts of Saints.

Those feastes which haue no propre

hymnes here assigned are to be serued

as in the cōmon of Saints, an Apostle

with the hymne for the cōmon of

Apostles and so of the rest.

The viijth of December.

this and the first of Ianuarie seeke before in the propre of the tyme.

THE FEASTS OF IANVARIE.

On the v. of Ianuariē the octaue of S. Thomas of Canturberie Martir. The praier as on the day.

On the same daie S. Telesphorus
Pope and Martir.

O God who makes vs ioyful. &c. as in the common of a Bishop and Martir.

On the same day also S. Edward
King Confess.

O God who hast shewed thy only begotten Sonne our Lord Iesus Christ in visible forme to the most glorious King Edward : graunt we beseech thee, that through his merits and praiers we may deserue to attaine to the euerlasting vision of the same our Lord Iesus Christ. Who liueth and raig-
neth. &c. Amen.

On

On the vj. day Twelfeday see among the collectes proper for the tyme.

On the xj day S. Higinus Pope
and Martir.

Behold ô God almightie. &c. as in the common of a Bishop and Martir. 1.

On the xiiij day. S. Hilarie Bishop
and Confess.

O God who hast giuen vnto thy people
&c. as in the common of a Doctour.

On the same daie S. Felix Priest
and Martir.

GRaunt we beseeche thee almighty God: that the examples of thy Saints may prouoke vs to better life: in so much as whose solemnities we celebrate, their actions also we may imitate. Through our Lord Iesus Christ thy Sonne. &c. Amen.

On the xv. of Ianuarie S. Paules
the first Eremite.

O God who makest vs ioyful with the yearely solemnitie of blessed S. Paul thy Confessour: graunt mercifully, that whose birth day we honour, his actions also we may follow. Through our Lord Iesus. &c. Amen.

On the same day S. Maurus Abbot.

We beseeche thee ô Lord Let the intercession. &c. as in the common of an Abbot.

On the xvj. of Ianuarie

S. Marcellus Pope and Martyr.

V E beseech thee ô Lord mercifully heare the praiers of thy people: that we may be holpen through the merits of blessed S. Marcellus thy Martir and Bishop, in whose passion we reioice. Through our Lord. &c. Amen.

On the xvij. day S Antoine Abbot.

We beseeche thee ô Lord. &c. as in the common of an Abbot.

On

On the xvijj day, the chaire of S. Peter on which he sate first at Rome. that is the day on which S. Peter was first made Bishop of Rome.

O God who vnto blessed S. Peter thy Apostle, hauing bestowed vpon him the kees of the kingdome of heauen, hast geuen the episcopal power to bind and loose : graunt that through the helpe of his intercession, we may be deliuered from the bands of our sinnes. who liuest and raignest &c. Amen.

On the same day for a commemoration of S. Paule Apostle.

O God who by the preaching of blessed S. Paule the Apostle hast taught a multitude of nations : graunt we beseeche thee, that of whom we reuerently make a commemoration, we may feele the effects of his patronage.

Through

Through our Lord Iesus Christ thy Sonne. &c. Amen.

On the same daie S. Prisca Virginne and Mart.

G Raunt we beseeche thee almighty God : that we who celebrate the birth day of blessed S. Prisca thy Virgin and Martir : both may reioice through this yearely solemnitie , and profite by the example of her so great faith. Through our Lord Iesus Christ. &c. Amen.

On the xix. of Ianuarie S. Wulstan Bishop and Confes.

D Owre into vs ô Lord the Spirite of thy charitie : that blessed S. Wulstan thy Bishop & Confessour praying for vs, we may deserve to tast thy sweetness in everlasting blisse. Through our Lord Iesus Christ thy Sonne. Who lieth and reigneth. &c. Amen.

On

On the the same daie S. Marius Martha
Audifax and Abachum Martir.

HEare ô Lord thy people praying
with the patronage of thy Saints:
that thou mayest both graunt vs to en-
ioy peace during this life temporal, and
to find the succour of the life eternal.
Through our Lord. &c. Amen.

On the xx. of Ianuarie S. Fabian and
Sebastian Martirs.

BEhold almightie God our infirmi-
tie: and because the burden of
our propre actions oppresseth vs, let
the glorious intercession of thy blessed
martirs S. Fabian & Sebastian protect
vs. Through our Lord. &c. Amen.

On the xxj. day S. Agnes Virgin
and Martir.

Almightie and euerlasting God
who choolest the weake things
of this world, that thou mayest con-
found

found al things stronger : graunt mercifully that we who celebrate the solemnitie of blessed S. Agnes thy Virginne and Martir : may feele the effect of her patronage vnto thee. Through our Lord Iesus Christ thy Sonne. Who liuest and reignest. &c. Amen.

On the xxij of Ianuar. S. Vincent and Anastasius Martirs.

HEare o Lord our prayers : that we whoe are of our iniquitie know our selues to be guilty; by the intercession of thy blessed martirs Vincent & Anastasius may be deliuered. Through our Lord. &c. Amen.

On the xxij. day S. Emerentiane Virgin and Mart.

We beseeche thee o Lord. &c. as is the common of a Virgin and Mart.

On the xxviij. of Ianuar. S. Iambiche Bishop and mart.

Behold o God almightie our infirmitie.
is in the common of a Bishop and
Martir. 1.

On the xxv. day
The Cōuerſion of S. Paule the Apoſtle.

O God who haſt taught the whole
world by the preaching of bleſſed
S. Paule the Apoſtle: graunt vs we be-
ſeeche thee that we who on this day
celebrate his conuerſion, may come
vnto thee by following his examples.
Through our Lord. &c. Amen.

On the ſame day for a commemora-
tion of S. Peter.

O God who vnto bleſſed S. Peter. &c.
as before in his Chaire on the xvij. day
of this moneth.

On the xxvj. day S. Polycarpe
Bishop and Mart.

O God omakeſt vs ioyful &c. as in
the common of a Bishop and Martir. 2.

On the xxvij. of Ianuarie S. Iohn

Chrylostome Bishop and Confessour.

Et thy heavenly grace we beseeche thee ô Lord amplifie thy church : which with the glorious merits & doctrine of S. Iohn Chrylostome thy Confessour & Bishop thou hast vouchsafed to enlighten. Through our Lord &c. Amen.

On the xxviij. day S. Agnes the second tyme of the apparition of S. Agnes.

God who makest vs ioyful with the yearely solemnitie of blessed S. Agnes thy virgin and martir : graunt we beseeche thee that whom with dutie and seruice we reuerence, her also by example of holy conuersation we may follow. Through our Lord Iesus Christ thy Sonne. &c. Amen.

THE FEASTS OF FEBRVARIE

On the j. daie S. Ignatius Bishop
and Marrir.

Behold

THE FEASTS OF FEBRVARIE. 29¹

Behold o God almightie our infirmitie.
&c. as in the common of a Bishop and
Martir. i.

On the ij. day the purification of our
blessed Lady or Candelmasse day.

The Antiph.

ON this day the blessed Virgin ma-
rie presented her child Iesus in
the temple. and Simeon being repleni-
shed with the holy Ghost tooke him in
his armes and blessed God for euer.

Vers. Simeon receaued an answeate
of the holy Ghost. Resp. that he
should not see death, vnles he saw the
Christ of our Lord. Let vs pray

The praier.

ALmightie & euerlasting God we
humbly beseeche thy maiestie :
that like as thy only begotten Sonne
was, this day in the substance of our
flesh presented in the temple, so thou

cause vs to be presented vnto thee with pure minds. Through the same our Lord Iesus Christ .&c. Amen.

On the iij. of Februar. S. Blesse
Bishop and Martir.

O God who makest vs ioyful. &c. as in
the common of a Bishop & Martir. 2.

On the v. day S. Agatha Virgin
and Martir.

O God who among other miracles &c.
as in the common of a Virgin and
Martir. 1.

On the vi. of Februarie S. Dorothee
Virgin and Mart.

We beseeche thee O Lord. &c. as in the
common of a Virgin and Martir. 2.

On the vij. day S. Romuald Abbot
We beseeche thee O Lord. &c. as in the
common of an Abbot.

On the ix. day S. Apollonia
Virgin and Martir.

O God who among other miracles &c. as in the common of a Virgin and Martir. i.

On the xiiij. day S. Valentin
Priest and Mart.

G Raunt we beseeche thee almighty God : that we who celebrate the birth day of blessed S. Valentine thy martir, may by his intercession be deliuered from al imminent euils. Through our Lord. &c. Amen.

On the xv. of Februarie S. Faustus
and Iouita Martirs.

O God who makest vs ioyful. &c. as in the common of many martirs not Bish.

On the xvij day S. Simeon Bish.
and Martir.

Behold ô God almighty our infirmitie &c. as in the common of a Bish and Martir. i.

On the xxij. day the chaire of S. Peter

at Antioche that is the daie on which
S. Peter was first made Bishop
of Antioche.

O God who vnto blessed. S. Peter. &c.
as before in the feast of his chaire at
Rome on the xviij of Ianuarie.

On the same day for a commemora-
tion of S. Paule.

O God who by the preaching of blessed
S. Paule. &c. as followeth in the same
place.

On the xxiiij. of Februarie or the xxiiij
in the leape yeare for the Vigil of S.
Mathias Apostle if it fall not in Lent.

Graunt we beseeche thee. &c. as in
the common on the eue of an Apostle.

On the xxiiij. day or the xxv. in the le-
ape yeare S. Mathias the Apostle.

O God who hast ioyned blessed S.
Mathias to the compaine of thy
Apostles : graunt we beseeche thee

that

that by his intercession, we may alwaies
feele in our-selues the bowels of thy
mercy. Through our Lord. &c. Amen.

THE FEASTS OF MARCHE.

On the i day S. David Bish & Confes

O God who an Angel being the
messenger hast foretold thy ble-
ssed Confessour and Bishop S. David
thirtie years before that he was borne :
graunt vs we beseeche thee that whose
festiuitie we celebrate by his interce-
ssion we may attaine to euerlasting
ioyes. Through our Lord. &c. Amen.

On the ij. day S. Cedd Bish. & Confes

Almighty & euerlasting God who
makest vs ioyful with this Pre-
sent festiuitie of blessed S. Cedd thy
Bishop and Confessour: we humbly be-
seeche thy clemencie, that whose so-
lemnitie we worship with deuote ser-
uices. by his suffrages we may iob-

taine the succours of euerlasting life.
Through our Lord. &c. Amen.

On the iij. of Marche S. Lucius
Pope and Mart.

O God whomakest vs ioyful &c. as in
the common of a Bisop and Martir. 2.

On the vij day S. Thomas of
Aquine Confess.

O God who by the wonderful lear-
ning of blessed S. Thomas thy
Confessour makest thy church renow-
ned, and by his holy workes makest it
fruitful: graunt vnto vs we beseeche
thee both by vnderstanding to see
those things which he taught, and by
imitation to fulfil those things which
he did. Through our Lord. &c. Amen.

On the same day for S. Perpetua
and Felicitas.

Graunt we beseeche the ô Lord our
God. &c. as in the common of many

mart.

martyrs not Virgines.

On the ix of March. Fortie Martyrs.

G Raunt we beseeche thee almighty God that we who haue knowen the glorious martyrs constant in their confession : may feele them mercifull in making for vs vnto thee intercession. Through our Lord Iesus Christ thy Sonne. &c. Amen.

On the xij. day S. Grogorie Pope Confessour Doctour of the church and Apostle of England.

O God who vnto the soule of thy seruant S. Gregorie hast geuen the rewards of euerlasting blessednes: graunt mercifully, that we who are weighed downe by the burden of our sinnes, may be lifted vp by his prayers. Through our Lord. &c. Amen.

On the xvij. daie S. Patricke
Bishop and Confess.

Graunt

Graunt we beseeche the almighty God.
&c. as in the common of a Bishop and
Confess. 1.

On the xvij. day S. Edward
King and Martir.

O God the triumpher of the euerla-
sting empire behold mercifully
thy familie celebrating the martirdome
of king Edward and graunt: that like as
thou vouchsafest to glorifie him with
a heauenly gift, so by his impetration
thou make vs worthily to be admitted
to euerlasting felicity. Through our
Lord. &c. Amen.

On the xix. o
March. S. Ioseph Confessor. 2.

Let vs be holpen, we beseeche thee
O Lord, by the merits of the espou-
sed husband of thy most holy mother:
that, what of our selues we can not ob-
taine, may be graunted vs by his inter-
cession. Through our Lord. &c. Amen.

On

On the xx. of Marche S. Cuthbert
Bishop and Confessour.

O God who by the inestimable be-
nefit of thy grace makest thy
Saints glorious : graunt we beseeche
thee : that by the intercession of ble-
ssed S. Cuthbert thy Confessour and
Bishop we may deserue to attaine to
the highest perfection of vertues.
Through our Lord Iesus. &c. Amen.

On the xxj. day S. Bennet Abbot.
We beseeche thee ô Lord. &c. as in the
common of an Abbot.

On the xxv of March the Annuncia-
tion of our B. Lady,

The verse ; Haile Marie full of grace
Resp. Our Lord is with thee.

O God who wouldest haue thy
word an Angel doing the mes-
sage take flesh of the wombe of the B.
Virgin Marie graunt vs thy suppliants,

that

that we who truly beleue her to be the mother of God, may receaue helpe of thee by her intercession. Through the same our Lord Iesus Christ. &c. Amen.

THE FEASTS OF APRIL.

On the ij. day S. Francis of Paul.

Confessour.

O God the highnesse of the humble, who with the glorie of thy Saints hast exalted blessed S. Francis thy Confessour : graunt we beseeche thee that by his merits and imitation we may happily obtaine the rewards promised vnto the humble. Through our Lord Iesus Christ. &c. Amen.

On the iij. of April S. Richard
Bishop and Confes.

O God who by the merits of blessed S. Richard thy Confessour and Bishop hast made thy church shinne with glorious miracles : graunt vnto vs

thy

thy seruants by his intercession to at-
taine to the euerlasting glorie of hea-
uenly blisse. Through our Lord Iesus
Christ thy Sonne. &c. Amen.

On the xj. day S. Leo Pope & Confess
Heare we besecche thee ô Lord our
praiers. &c. as in the common of a Bi-
shop and Confessor. 2.

On the xiiij. day S. Tiburtius, Valeria-
nus and Maximus Martirs.

GRaunt we beseech thee almighty
God: that we who reuerence the
solemnitie of thy holy Martirs Tibur-
tius, Valerianus and Maximus: may also
imitate their verrues. Through our
Lord Iesus Christ. &c. Amen.

On the xvij. of April S. Anicetus
Pope and Martir.

O God who makest vs ioyful. &c. as in
the common of a Bishop and Martir. 1

On the xix. of April S. Alphege

Bishop and Martir.

O God who hast adorned blessed S. Alphege thy Bishop with the dignitie of Priesthood and the crowne of Martirdome: graunt mercifully that we may be so aided with thee by his intercession, that with him we may reioice in euerlasting felicitie. Through our Lord Iesus Christ. &c. Amen.

On the xxiij. of April S. Soter and Cains.

Popes and Martirs.

We beseeche thee O Lord. &c. as in the common of many Bishops & Martirs.

On the xxiiij. day S. George martir.

O God who makest vs ioyful through the merits and intercession of blessed S. George thy martir: graunt mercifully, that we who by him aske thy benefites, by the gift of thy grace may obtaine them. Through our Lord Iesus Christ. &c. Amen.

On

On the xxv. of April S. Marke,
the Euangelist.

O God who hast exalted blessed S. Marke the Euangelist by the grace of preaching thy Gospel : graunt we beseeche thee, that we may alwaies both profite by his doctrine, and be defended by his prayers. Through our Lord. &c. Amen.

On the xviij. day S. Cletus and Marcellinus Pope and Martirs,

L Et the pretious cofession of thy blessed Martirs & Bishops Cletus and Marcellinus ô Lord cherish vs: and their holy intercession continually defend vs. Through our Lord &c. Amen.

On the xxviij. of April S. Vitalis martir.

G Raunt we beseeche thee almighty God : that we who honour the birth daie of blessed S. Vitalis thy Martir : by his intercession may be

strengthened.

strengthened in the loue of thy name.
Through our Lord Iesus Christ thy
Sonne. &c. Amen.

On the xxix. day S. Peter Martin.
GRaunt we beseech thee almighty
God, that we may with condigne
deuotion follow the faith of blessed S.
Peter thy Martir: who for the inlar-
ging of the same faith deserued to ob-
taine the crowne of Martirdome.
Through our Lord. &c. Amen.

On the same day for S Catharine
of Siena Virgin.
Heare vs ô God our Saviour. &c. as in
the common of a Virgin not a Martir.
THE FEASTS OF MAIE.

On the j day S. Philippe and
Iames Apostles.
O God who makest vs ioyful with
the yearly solemnitie of thy A-
postles S. Philippe and Iames: graunt

we beseeche thee, that in whose merits we reioice, by their examples we may be instructed. Through our Lord Iesus Christ. &c. Amen.

On the ij. day S. Athanasius Bishop
and Confess.

Heare we beseeche thee. &c. as in the
common of a Bishop and Confess. 2.

On the iij. day the Inuention of the
holy crosse. The verse. This signe
of the crosse shal be in heauen. Alle-
luia Resp. When our Lord shal come
to iudge. Alleluia. Let vs pray.

O God who in the renowned in-
uention of the crosse which
brought vs saluation, hast renewed the
miracles of thy passion: graunt that
through the price of this vital wood,
we may obtaine the suffrages of eter-
nal life. who liuest and raignest with
God the Father. &c. Amen.

On the same day in the morning for S. Alexander Euenius, and Theodulus martyrs and S. Iuuenalis Bish. Confes.

GRaunt we beseeche thee almighty God, that we who celebrate the birth day of thy Saints Alexander, Euantius, Theodulus and Iuuenalis, by their intercessions may be deliuered from al imminent euils. Through our Lord. &c. Amen.

On the iij. of May S. Monica widdow. Heare vs O God our Sauour. &c. as in the common of one, neither a Virgin nor a martir.

On the vj. day S. Iohn before the port Latine.

O God who beholdest, that on every syde our euils disturbe vs: graunt we beseeche thee, that the glorious intercession of blessed S. Iohn thy Apostle and Euangelist may protect vs.

Through

Through our Lord Iesus. &c. Amen.

On the vij. day S. Stanislaus
Bishop and Martir.

O God for whose honour the glorious Bishop Stanislaus with the swords of wicked men was murdered; graunt we beseeche thee that al that request his helpe may obtaine the wholesome effect of their petition. Through our Lord Iesus. &c. Amen.

On the same day. S. Iohn of
Beuteley Bish. Confes.

Graunt we beseeche thee almightie God. &c. as in the common of a Bishop and Confess. 1.

On the viij. of Maie, the Apparition
of S. Michael the Archangel.

O God who after a marvelous order disposest both of the ministerie of Angels and men : graunt mercifully : that by whom ministring vnto

thee thou art alwaies assisted in heauen,
by them our life may be defended on
earth. Through our Lord. &c. Amen.

On the ix daie S. Gregorie Nazianzene
Bishop and Confess.

O God who hast geuen vnto thy peo-
ple. &c. as in the common of a Do-
ctour.

On the x. of Maie S. Gordianus and
Epimachus Martirs.

GRaunt we beseeche thee almightie
God : that we who celebrate
the solemnitie of thy blessed Martirs
Gordianus & Epimachus: may receaue
helpe from thee by their intercessions.
Through our Lord. &c. Amen.

On the xij. day S. Nereus, Achilleus,
and Domitilla Virgin and Pau-
cratius Martirs.

V**V**E beseeche thee O Lord, let
the solemnitie of thy martirs

Nereus,

Nereus, Achilleus, Domitilla and Paucratius alwaies cherish vs : and make vs worthy to be thy seruants Through our Lord Iesus. &c. Amen.

On the xiiij. day S. Bonifacius Martir.

G Raunt we beseeche the almighty God : that we who celebrate the solemnitie of blessed S. Boniface thy martir : may receaue of thee helpe by his intercession . Through our Lord Iesus Christ &c. Amen.

On the xix of may S. Dunstan

Bishop Confes.

O God who hast translated blessed S. Dunstan thy Bishop out of this world to thy heavenly kingdome : graunt vs by his glorious merits, to passe to euerlasting ioyes. Through our Lord Iesus &c. Amen.

On the same day S. Pudenciana Virgin
Heare vs. o God our Saviour &c. as in

the common of a Virgin not a Martir.

On the xxv. of Maie S. Aldeline
Bishop and Confessor.

O God who on this day hast exalted thy holy Bishop Aldeline to euerlasting ioyes: let thy mercy through his merits, and prayers we beseeche thee bring vs thither: Through our Lord &c. Amen.

On the same daie S. Urbanus
Pope and Martir.

G Raunt we beseech thee almightie God: that we who celebrate the solemnitie of blessed S. Urbane thy Bishop and martir may receaue helpe of thee by his intercession. Through our Lord &c. Amen.

On the xxvj. of maie S. Augustin Apostle of England Bishop and Confessor.

O God who hast geuen blessed S. Augustine the Bishop the first

Doctour

Do&our to the English people: graunt
vs through his intercession pardon of
our sinnes, and together with him the
ioyes of heauenly rewards. Through
our Lord &c. Amen.

On the same daie S. Eleutherius
Pope and Marr.

Behold ô God almightie our infirmitie
&c. as in the common of a Bishop and
Mârtir. 1.

On the xxvij of Maie S. Iohn
Pope and Martir.

O God who makest vs ioyful &c. as in
the common of a Bishop and Martir. 2.

On the xxx. of Maie S. Felix Pope
and Marr.

Behold ô God almightie. &c. as in the
common of a Bishop and Martir. 2.

Heare vs ô God our Saniour. &c. as in
the common of a Virgin not a Martir.

THE FEASTS OE IUNE.

On the ij. day S. Marcelline Peter
and Erasmus Martirs.

O God who makest vs ioyful with
the yearly solemnitie of thy blef-
fed Martirs Marcelline, Peter & Eras-
mus: graunt we beseeche thee, that in
whose merits we reioice, by their ex-
amples we may be inflamed. Through
our Lord. &c. Amen.

On the v. of Iune S. Boniface Bishop
and his fellowes Martirs.

Almightie & everlasting God who
hast bestowed the victory of mar-
tirdome vpon blessed S. Boniface and
his fellowes: geue vs we beseeche thee
through their merits pardon, who hast
vouchsafed to graunt them a crowne.
Through our Lord. &c. Amen.

On the ix. day the translation of
Edmund Bish. Confes.

O God who grauntest vs to celebrate the translation of blessed S. Edmund thy Confessour and Bishop : we humbly beseeche thee that by his merits and praiers we may be translated from vices to vertues and out of a prison to a kingdome. Through our Lord Iesus. &c. Amen.

On the same day S. Primus and Felicianus Martirs.

MAke vs we beseeche the o Lord alwaies deuoutly to obserue the feasts of thy holy martirs Primus and Felicianus : by whose suffrages let vs feele the gifts of thy protection. Through our Lord. &c. Amen.

On the xi. day S. Barnabas the Apostle.

O God who makest vs ioyful through the merits and intercession of thy blessed Apostle S. Barnabas : graunt mercifully, that we who by him

craue

craue thy benefits, by the gift of thy grace may obtaine them. Through our Lord Iesus. &c. Amen.

On the xij. of Iune S. Basilides, Cyrinus, Nabor, and Nazarius Martirs.

LET the notue birth day of thy Saints Basilides Cyrinus Nabor & Nazarius, we beseeche thee ô Lord appeare glorious to vs: & let that which euerlasting excellencie bestowed vpon them, increase the fruite of our deuotion. Through our Lord. &c. Amen.

On the xij. day S. Antioine of Padua Confessor.

LET the notue solemnitie of blessed S. Antonie thy confessor, we beseeche thee ô Lord, make thy church ioyful: that it may alwaies be defended with spiritual helpes, and deserue to enioy euerlasting pleasures. Through our Lord Iesus Christ. &c. Amen.

On

On the xiiij. of Iune S. Basil the greate
Bish. and Confes.

Heare we beseeche thee ô Lord. &c. as
in the common of Bishop and Confess. 2.

On the xv. day S. Vitus, Modestus,
and Crescentia Martirs.

GRaunt to thy church; we besee-
che thee ô Lord, by the interces-
sion of thy Saints: Vitus, Modestus
and Crescentia not to be infected with
pride; but in humilitie pleasing thee to
professe: that despising those things
which are euill, with perfect Charitie it
may do al things which are good.
Through our Lord Iesus Christ thy
Sonne. &c. Amen.

On the xvj. of Iune, the Translation of
S. Richard Bish. Confes.

O God who grauntest vs solemnly
to celebrate the translation of thy
most blessed Confessour and Bishop S.

Richard :

Richard : graunt vs we beseeche thee by his merits and prayers to passe from the miserie of this world, and to attaine to euerlasting ioyes. Through our Lord Iesus Christ. &c. Amen.

On the xvij. day S. Marke and
Marcelliane Martirs.

Graunt we beseeche thee almighty God : that we who celebrate the birth daie of thy holy Martirs Mark and Marcelliane : by their intercession may be deliuered from all inuolument euils. Through our Lord Iesus Christ thy Sonne. &c. Amen.

On the xix of Iune S. Geruasius and
Protasius Martirs.

O God who makest vs ioyful. &c. as in the cōmon of many Mart. not Bish. 1.

On the xx. day S. Siluerius
Pope and Martir.

Behold o God almighty our infirmitie.

&c.

&c. as in the common of a Bishop.
and Martir. 1.

On the same day the translation of
Edward King and Mart.

O God the triumpher of the ever-
lasting empire, behold mercifully
thy familie celebrating the translation
of King Edward, and graunt: that like
as thou vouchsafest to glorifie him
with a heavenly gift, so by his impe-
tration thou make vs worthely to be
admitted to everlasting felicitie
Through our Lord Iesus. &c. Amen

On the xxij. of Iune S. Albane the
first Martir of England.

O God who hast consecrated this
day by the Martirdome of ble-
sed S. Albane: graunt we beseeche
thee, that in whose yearely seruise we
reioice by his continual helpe we may
be succorred. Through our Lord Iesus
Christ.

Christ thy Sonne. &c. Amen.

On the same day S. Paulinus
Bishop Confess.

Graunt we beseeche thee. &c. as in
the common of a Bishop and Confess.

On the xxij. of Iune S. Etheldrede
Virgin and Queene

O God who on this day makest vs
ioyful with the yearely solemn-
tie of blessed S. Etheldrede thy virgin;
graunt mercifully that by her merits
we may receaue helpe, by whose ex-
amples of chastitie we are enlightened.
Through our Lord. &c. Amen.

On the same day in the morning for
the Vigil of S. Iohn Baptist.

GRaunt we beseech thee almighty
God, that thy familie may
walke in the way of saluation: and by
following the exhortations of blessed
S. Iohn thy præcursour may securely

attaine

attaine to him whom he foretold our Lord Iesus Christ thy Sonue; who liueth and raigneth with thee in the vnitie. &c. Amen.

On the xxiiij. day The Natinity of S. Iohn Baptist and during the octaues

The Antiphone.

The child which is borne vnto vs is more then a Prophet: for this is he of whom our Sauour said: Among the borne of women there hath not risen a greater then Iohn the Baptist.

Vers. This childe is great before our Lord. Resp. For his hand is with him
Let vs pray. The praier.

O God who hast made this day honorable vnto vs by the natiuitie of blessed S. Iohn: graunt to thy people the grace of spiritual ioues: and direct the minds of al thy faithful into the way of euerlasting saluation. Through

our

our Lord Iesus Christ. &c. Amen.

On the xxvj. of Iune S. Iohn
and Paule Martirs.

VVE beseeche thee almightie
God, that the double ioye
of this present festiuitie may entertaine
vs, which proceedeth of the glorifica-
tion of blessed S. Iohn and Paule :
whom the selfe same faith and passion
hath made trulie to be brethren.
Through our Lord. &c. Amen.

On the xxviij. day S. Leo
Pope and Confes.

O God who hast made blessed S.
Leo thy Bishop in Merits equal
to thy Saincts: graunt mercifully : that
we who deuontly celebrate the feast of
his commemoration, may also follow
the examples of his life. Through our
Lord Iesus Christ thy Sonne. Who li-
uest and reignest. &c. Amen.

In the same daie for the Vigil of S. Peter and Paule Apostles.

Graunt we beseech thee almighty God: that thou suffer vs to be shaken with no perturbations: whom thou hast made firme in the rocke of Apostolique Confession. Through our Lord Iesus Christ. &c. Amen.

On the xxix. day. S. Peter and S. Paule Apostles. The Antiphone.

ON this day Simon Peter was crucified Alleluia: On this day the porter of the kingdome of heauen with vs departed vnto Christ: On this day S. Paule the Apostle, the light of the world bowing downe his head was crowned with Martirdome for the love of Christ Alleluia. Veri. They haue preached the workes of God. Resp. And haue vnderstood his deeds. Let vs pray. The praier.

O God who hast consecrated this present day by the Martirdome of thy Apostles S. Peter and S. Paule : graunt vnto thy Church, that it may in al things follow their commaundment, by whom it receaued the beginning of religion. Through our Lord. &c. Amen.

Say not the prayer following but on the day it selfe.

On the xxx. of Iune the commemoration of St. Paul Apost.

O God who by the preaching of blessed S. Paule the Apostle hast taught a multitude of nations : we beseeche thee, that whose birthday we reuerence, of the effects of his patronage vnto thee we may be partakers. Through our Lord Iesus. &c. Amen.

On the same day for a commemoration of St. Peter.

O God who vnto blessed S. Peter. &c.

is on the xvij. of Ianuarie within the
octaues of S. Peter and S. Paule, saie the
praier as on their feast, with this versicle.
Thou shalt appoint them princes ouer
al the earth. Resp. They wil be mind-
ful of thy name ô Lord

THE FEASTS OF IULIE.

On the ij. day The Visitation of
our blessed Lady.

IMpart vnto thy seruants we beseech
thee ô Lord the gift of heavenly
grace : that vnto whom the child bea-
ring of the blessed. Virginne hath
benne a beginning of saluation, vnto
them the votiuë solemnitie of her visi-
tation graunt an increase of peace.
Through our Lord Iesus Christ. &c.

On the same day S. Proceſſius and
Martinianus Martirs.

O God who doest enuiron and pro-
tect vs with the glorious Confes-

sions of thy holy Martirs Procellus and Martinianus: graunt vs both to profite by their mutation, and to reioice by their intercession. Through our Lord Iesus Christ. &c. Amen.

On the vi. of Iulie the octaue day
of S. Peter and S. Paule.

O God whose right hand lifted vp blessed S. Peter walking on the waues, and saued him from drowning: and deliuered his fellow Apostle S. Paule the third time suffering shipwracke from the depth of the sea: mercifullie heare vs and graunt: that through the merits of them both we may obtaine the glorie of eternitie. Who liuest and reignest with God the Father. &c. Amen.

On the vii. day the translation of S.
Thomas of Canturberie Bish
and Marrir.

O God who grauntest vs to celebrate the translation of thy blessed Martir and Bishop S. Thomas, we humbly beseeche thee: that by his merits and prayers we may be translated from vices to vertues, and out of a prison to a kingdome. Through our Lord Iesus Christ thy Sonne. &c Amen.

On the next Sunday after this feast is celebrate the feast of relikes.

G Raunt we beseeche thee almighty God that the merits of Sainct Marie the holy Mother of God and euer a Virginne, and thy Saincts whose relikes are contained in this Church protect vs, that by their prayers we may with quiete peace reioice alwaies in thy praise. Through the same our Lord Iesus Christ. &c. Amen.

On the x. day the .7. brethren Martirs and S. Runna & Secunda Virg. & Mart.

GRaunt we teleeche thee almighty God, that we who haue knowen the glorious Martirs constant in their Confession, in thy presence may find them merciful in our intercession. Through our Lord. &c. Amen.

On the xj. day S. Pius Pope and Martir. Behold o God almighty our infirmities. &c. as in the common of a Bishop and Martir. 1.

On the xij. of Iulie S. Nabor
and Felix Martirs

GRaunt we beseeche thee o Lord: that like as the venerable birth day of thy holy Martirs Nabor and Felix doth not forsake vs: so they continually accompanie vs with their suffrages. Through our Lord Iesus. &c. Amē.

On the same day S. Iohn
Gualbert Abbot.

We beseeche thee o Lord. &c. as in the
common

common of an Abbot.

On the xiiij. day S. Anacletus Pope
and Martir.

O God who makest vs ioyful. &c. as in
the common of a Bishop and Martir. 2.

On the xiiij. day S. Bonaventure
Bish. and Confess.

O God who hast geuen vnto thypeople
&c. as in the common of a Doctour.

On the xv. day the translation of S.
Swithune Bishop and Confess. and
his fellowes.

Almighty & euerlasting God who
hast made this present day hono-
rable vnto vs in the translation of blef-
sed S. Swithune thy Confessour and
Bishop and his fellowes : graunt ioy to
thy Church in this festiuitie: that whose
solemnitie we worship on earth by
their intercession we may be aided in
heauen. Through our Lord. &c Amen.

328 THE FEASTS OF IULIE.

On the xvj. of Iulie, the translation of
S. Osmund Bish. Confes.

O God whose auncient miracles to
the magnificencie of thy name,
and the praise and honour of thy Con-
fessour and Bishop S. Osmund we per-
ceauē & feele to shine also in our daies:
graunt mercifully that whose translation
we celebrate, by his intercession we
may both glorie thee in this present
world, and deserue to enioy thee in the
future. Through our Lord. &c. Amen.

On the xvij. of Iulie S. Alexius Confes.

O God who makest vs ioyful. &c.. as in
the common of a Confessour not
Bishop.

On the same day S. Kenelm
King and Martir.

Almighty and merciful God, who
hast graunted vs the singular ioy
of this day for the solemnitie of blessed

S. Kenelme thy King and Martir be attentive to the prayers of thy faithful people, and graunt: that whose feast we celebrate, by his merits and prayers we may alwaies be succoured. Through our Lord. &c. Amen.

On the xvij. of Iulie S. Symphorosa with her seauen sonnes Martirs.

O God, who grauntest vs to reuerence the birth day of thy holy Martirs Symphorosa and her sonnes: geue vs grace that we may reioice of their companie in euerlasting blisse. Through our Lord. &c. Amen.

On the xx. day S. Margarete Virgin and Martir.

We beseeche thee ô Lord. &c. as in the common of a Virgin and Martir. 1.

On the xxj. of Iulie S. Praxedes Virgin. Heare vs ô God our Sauour. as in the common of a Virgin not a Martir.

On the xxij. day S. Marie Magdalene

V E beseeche thee O Lord let
vs be succoured through
the suffrages of blessed S. Marie Mag-
dalene: by whose prayers being entrea-
ted, thou hast raised againe from vnder
the earth to life her brother Lazarus
being foure daies dead. Who liuest and
raignest with God. &c. Amen.

On the xxiiij. of Iulie S. Apollinaris
Bishop and Martir.

O God the rewarder of faithful
soules, who hast consecrated this
day by the Martirdome of blessed S.
Apollinaris thy Bishop: graunt vs thy
seruants we beseeche thee: that whose
venerable festiuitie we celebrate, by
his prayers we may obtaine pardon.
Through our Lord. &c. Amen.

On the xxiiij. day S. Christine
Virgin and Martir.

We beseeche thee ô Lord. & as in the
common of a Virgin and Martir. 2.

On the same day in the morning
for the Vigil of S. Iames.

Graunt we beseeche thee &c. as in the
common on the Vigil of one Apostle.

On the xxv. of Iulie S. Iames
the Apostle.

BE thou a sanctifier and a prote-
ctour ô Lord to thy people that
being defended with the aide of thy A-
postle S. Iames, they may both please
thee, in conuersation and serue thee
with a secure minde. Through our
Lord Iesus Christ. &c. Amen.

On the same daie S. Christopher martir
who is serued in the morning only.

Graunt we beseeche thee almighty
God that we. &c. as in the common
of a Martyr not a Bishop. 1.

On the xxvj. day S. Anne mother

of the blessed Virgin Marie.

O God who hast vouchsafed to bestow so much grace on blessed S. Anne, that shee deserued to be made the Mother, of the Mother of thy only begotten Sonne: graunt mercifully that whole solemnitie we celebrate, by her patronage vnto thee we may be holpen. Through the same our Lord Iesus Christ thy Sonne. &c. Amen.

On the xxvij. of Iulie S. Pantaleon Martir.

Graunt we beseeche thee almighty God; that blessed. &c. as in common of a Martir not a Bishop. 2.

On the xxviij. day S. Nazarius, Celsus, and Victor Martirs and Innocentius Pope and Confess.

L Et the blessed Confession of thy Saints Nazarius, Celsus, Victor, and Innocentius ô Lord strengthen vs

and

and worthily craue aide to our frailty.
Through our Lord. &c. Amen.

On the same day S. Samson
Bisshop and Confes.

A Almighty and euerlasting God by
the intercession of S. Samson Bi-
shop graunt vs thy seruants crauing,
pardon of our sinnes, vnto vs seeking,
the way of saluation; knocking, to o-
pen the pällace of the kingdome of
heauen: that thou ayding vs we may
deserue to attaine to the euerlasting
habitation of thy maiesty. Through
our Lord. &c. Amen.

On the xxix of Iulie S. Martha Virgin
Heare vs ô Lord our Sauour &c. as in
the common of a Virgin not a Mart.

On the same day S. Felix, • Simplicius
Faustus and Beatrix Martirs.

G Raunt we beseeche thee ô Lord,
that like as the Christian people,

reioice

reioice in the temporal solemnitie
of thy Martirs Felix, Simplicius, Fausti-
nus, and Beatrix, so they may enjoy the
solemnitie euerlasting: and that which
they celebrate with votiuē prayers,
they may cōprehend in effect. Through
our Lord. &c. Amen.

On the xxx. of Iulie S. Abdon and
Sennen Martirs.

O God who hast geuen to thy S.
Abdon and Sennen the bountifull
gift of thy grace by which they haue
attained to this glorie: graunt vnto
thy seruants remission of their sinnes:
that the merits of thy Saints making
intercession, we may deserue to be de-
liuered from al aduersities. Through
our Lord. &c. Amen. On the xxxj.

day S. Germane Bisop. and Confes.

Hearc vs ô God our Saviour: and
because our voices deserue not to

be

be hard, let the intercession of S. Germane thy Confessour and Bishop we beseeche, thee be accepted for vs. Through our Lord, &c. Amen.

THE FEASTS OF AVGVST.

On the j. day S. Peter ad Vincula.

O God who hast caused blessed S. Peter being loosed from his chaines to depart without hurt : loose we beseeche thee the chaines of our sinnes : and mercifully exclude from vs al euil things. Through our Lord Iesus Christ thy Sonne, &c. Amen.

For a Commemoration of S.

Paule the Apostle.

O God who by the preaching, &c. as before on the xviij. of Ianuarie,

On the same day the feast of
the Machabees Martir.

Let the fraternal crowne of thy
Martirs ô Lord make vs ioyful :

which

which may both yeld to our faith increase of vertues : and conforthe vs with a manifold suffrage. Through our Lord Iesus Christ. &c. Amen.

On the ij. day S. Stephen Pope
and Martir.

O God who makest vs ioyfull. &c. as in
the common of a Bishop and Martir. 2.
On the iij. of August the inuention of
S. Stephen the first Mart.

GRaunt we beseech thee O Lord to
follow that which we worship,
that we may learne likewise to loue
our enemies : because we celebrate his
inuention who also for his persecu-
tours praied to our Lord Iesus Christ
thy Sonne : Who liueth and reigneth
with thee. &c. Amen.

On the iiij. day S. Dominicke Confes.

O God who hast vouchsafed to en-
lighten thy Church with the glo-

rious

rious merits and doctrine of blessed S. Dominike thy Confessour : graunt that through his intercession it may not be destitute of temporal helpes, and may alwaies profite by spiritual increase. Through our Lord. &c. Amen.

On the v. of August the blessed.

Virgin Marie ad Niues.

GRaunt We beseeche thee o Lord God, that we thy seruants may enioy perpetual health of soule and body: and that by the glorious intercession of blessed S. Marie euer a Virgin we may be deliured from our present sorrow & be made partakers of euerlasting ioy. Through our Lord. &c. Amē.

On the same daie S. Otwald

King and Martir.

Almighty and euerlasting God, who hast consecrated the pleasant and holy ioy of this day in the pas-

X

sion

tion of thy holy seruant S. Oswald : graunt vnto our harts the increase of thy loue and charitie: that whose effusion of holy blood we celebrate on earth, his patronage bestowed vppon vs we may feele in heauen. Through our Lord Iesus Christ. &c. Amen.

On the xvj. of August the Transfiguration of our Lord Iesus Christ.

O God who by the testimonie of the old fathers in the glorious transfiguration of thy only begotten Sonne hast confirmed the mysteries of faith: and by a voice coming downe in a bright clowde after a maruelous manner hast foreshewed the perfect adoption of thy childreu: graunt mercifully that thou make vs coheirs of the king of glorie him selfe, and cause vs of the same glorie to be pertakers. Through the same our Lord. &c. Amē.

On

On the same day S. Xistus, Felicissimus,
and Agapitus Mart.

O God who grauntest vs. &c. as in the
common of many Martirs not Bish. 2.

On the vij. day S. Donatus Bishop
and Martir.

O God the glorie of thy priests
graunt we beseeche thee that we
may feele the helpes of thy holy Mar-
tir and Bishop Donatus, whole feast
we celebrate. Through our Lord Iesus
Christ thy Sonne. &c. Amen.

On the xij. of August S. Cyriacus,
Largus, and Smaragdus Martirs.

O God who makest vs ioyful with
the yearely solemnitie of thy holy
Martirs Cyriacus, Largus, and Smarag-
dus : graunt mercifully that whose
birth daie we reuerence, the vertue and
valour of their passion we may also imi-
tate. Through our Lord. &c. Amen.

On the ix. of August S. Romanus Mart
 Graunt we beseech thee almighty God :
 that we. &c. as in the common of a
 Martir not a Bishop. i.

On the same daie in the morning for
 the Vigil of S. Laurence Martir.

HEare o Lord our praiers : and by
 the intercession of blessed S. Lau-
 rence thy Martir whose festiuitie we
 preuent, benignely bestow vpon vs
 perpetual mercy. Through our Lord.
 Iesus Christ. &c. Amen.

On the x. day S. Laurence Martir.

The Antriphone.

BLessed S. Laurence whiles that be-
 ing laid on the gridiron he was
 broiled said to the most wicked tirane :
 It is broiled enough now turne & eate,
 for the goods of the church which
 thou seekest, the hands of the poore
 haue conueid vnto the heauenly trea-

sures

fores. Velf. The Deacon Laurence hath wrought a good worke. Ref. who by the signe of the crosse hath geuen sight to the blind. Let vs pary.

The praiers.

G Raunt vs we beseeche thee almighty God, to extinguish the flames of our vices, who hast geuen blessed S. Laurence strength to overcome the fire flames of his torments. Through our Lord. &c. Amen.

The same Antiphone is said during the octaue and the praier the octaue day

On the xj of August S. Tiburtius and Susanna.

L Et the continual succours of thy holy Martirs Tiburtius & Susanna ô Lord cherish vs : because thou ceaseft not to looke mercifully vpon them : whom thou grauntest to be ayded with such helpes. Through our Lord Iesus

Christ thy Sonne. &c. Amen.

On the xij. daie S. Clare virgin.

Heare vs ô God our Saniour. &c. as in
the common of a Virgin not a Martir.

On the xij. day S. Hippolitus
and Cassianus Martirs.

GRaunt we beseech thee almighty
God: that the venerable solemn-
tie of thy blessed Martirs Hippolitus
and Cassianus may both augment our
deuotion and health of body and soule.
Through our Lord. &c. Amen.

On the xiiij. day S. Eusebius Confess

O God who makest vs ioyful with
the yearely solemnitie of blessed
S. Eusebius thy Confessour: graunt
mercifully that whose birth day we ce-
lebrate, by his examples we may come
to thee. Through our Lord Iesus Christ
thy Sonne. &c. Amen.

On the same day in the morning for

the

the Vigil of the assumption of our blessed Lady.

O God who hast vouchsafed to choose the virginal pallace or wombe of blessed S. Marie for thy selfe to dwell in : graunt we beseeche thee that thou make vs being fenced with her protection ioyfully to be present at her festiuitie. Who liuest & raig- with God the Father. &c. Amen.

On the xv. of August, the Assumption of our blessed Ladie. and during the octaues. The Antiphone.

ON this day the blessed Virgin Marie ascended into heauen reioice yee because she raigneth with Christ for euer. Vers. The holy mother of God is exalted. Resp. Aboue the quires of Angels to the heauenly Kingdome

Let vs pray,
The praier.

Pardon we beseeche thee o Lord
the finnes of thy people: that we
who by our owne actions can not ple-
ase thee, by the intercession of the mo-
ther of thy Sonne our Lord may be sa-
ued. Who liueth and reigneth with God
the Father. &c. Amen.

On the xvij. of August The Octaue
day of S. Laurence mart.

Stirre vp o Lord in thy church the
spirit, which the Deacon S. Lau-
rence serued: that we being with the
same replenished may endenour to
loue that which he loued & to execute
in workes that which he taught.
Through our Lord Iesus Christ thy
Sonne. &c. Amen.

On the xviii. of August S.
Agapitus Martir.

Let thy church o Lord trusting in
the suffrages of blessed S. Agapi-

tus thy Martir reioice: and through his glorious prayers both remaine deuout, and stand secure. Through our Lord Iesus Christ. &c. Amen.

On the xx. day S. Bernard Abbot.
We beseeche thee o Lord &c. as in the common of an Abbot.

On the xxij. of August For a commemoration of S. Timothee, Hippolitus, and Simphorian Martirs.

V E beseeche thee o Lord being appeased bestow vpon vs thy helpe: and by the intercession of thy blessed Martirs S. Timothee, Hippolitus, and Simphorian stretch forth ouer vs the right hand of thy mercy. Through our Lord Iesus &c. Amen.

On the xxij. day the Vigil of S.
Bartholmew Apostle.

Grant we beseeche thee &c. as in the common on the Vigil of an Apostle.

On

A Almighty and euerlasting God,
 who hast ordained the venerable
 and holy ioy of this day in the festiuitie
 of thy blessed Apostle S. Bartholmew:
 graunt we beseeche thee to thy church
 both to loue that which he beleued,
 and to preache that which he taught.
 Through our Lord. &c. Amen.

On the xxv. day S. Lewes King
 of France Confel.

O God who hast translated thy bles-
 sed Confessour S. Lewes from an
 earthly kingdome to the glorie of thy
 kingdome of heauen : we beseeche
 thee, through his merits and interces-
 sion, make vs partakers of the glorie of
 King of Kings Iesus Christ thy Sonne.
 Who liueth and raigneth with thee
 in the vnitie. &c. Amen.

On the xxj. of August S. Zepherinus Pope and Martir.

GRaunt we beseeche thee almighty God : that we may be instructed by the examples of blessed S. Zepherinus thy Martir and Bishop, in whose merits we reioice. Through our Lord. &c. Amen.

On the xxviij. day S. Augustine Bish. Confess. and Doctour.

HEare ô God almighty our praiers and vpon whom thou bestowest a confidence of hoping for Clemencie vnto them through the intercession of blessed S. Augustine thy Confessour and Bishop benignely graunt the effect of thy accustomed mercy. Through our Lord &c. Amen.

On the same day S. Hermes Martir.

O God who with the vertue of constancie hast strengthened blessed

S.

S. Hermes thy Martir in his passion: graunt vs by imitating him for thy loue to despise the prosperous things of the world, and to feare no aduersitie of the same. Through our Lord. &c. Amen.
On the xxix of August the Decollation or beheading of S. Iohn Baptist.

VVE beseeche thee ô Lord let the venarable solemnitie of S. Iohn Baptist thy precursour & Martir yeld vs the effect of thy healthful helpe: Who livest & reignest with God the Father. &c. Amen.

On the same day S. Sabina Martir.
O God who among other miracles &c. as in the comon of a Mart. not virgin.

On the xxx. of August S. Felix and Adauctus Martirs.

VVE humbly beseech thy maiestie ô Lord: that like as thou continually makest vs ioyful with the

com-

cōmemoration of thy Saints : so thou
alwaies defend vs by their intercession.
Through our Lord. &c. Amen.

On the xxxj. day S. Cuthburge virgin.

O God who hast diuersely adorned
thy seruant S. Cuthburge with
the priuilege of singular chastitie ;
grant vs thy seruants through her in-
tercession prosperitie of both liues :
that like as her festiuitie is celebrated
by vs on earth, so by her mediation
thou be alwaies mindful of vs in hea-
uen. Through our Lord. &c. Amen.

THE FEASTS OF SEPTEMBER.

On the i. day S. Giles Abbot.

We beseech thee ô Lord. &c. as in the
common of an Abbot.

On the same day for the xij.
brethren Martirs.

L Et the fraternal crowne of thy
Martirs, ô Lord, make vs ioyful :

which

which may both yeld our faith an increase of vertues & comfort vs with a manifold suffrage. Through our Lord. Iesus Christ. &c. Amen.

On the iij. of Sept. the translation of
S. Cuthbert Bish. Conf.

G Raunt vs we beseech thee almighty and merciful. God : that we who worship the feast of the translation of blessed S. Cuthbert thy confessor & Bishop by his suffrages may obtaine the benefites of thy mercy. Through our Lord Iesus Christ. &c. Amen.

On the viij. day the Natiuitie of the
blessed Virgin Marie, and during
the Octaues.

IMpart into thy seruants we beseech thee ô Lord the gift of heauenly grace : that vnto whom the childbearing of the blessed Virgin hath benne a beginning of saluation : vnto them
the

the vertue solemnitie of her Natiuitie
graunt an increase of peace. Through
our Lord. &c. Amen.

On the same day in the morning for S.
Adrian Martir.

Graunt we beseeche thee almightie
God: that we. &c. as in the common
of a Mart. not Bishop. i.

On the ix. of Sept. S. Gorgonius Mart.
Et thy Sainct Gorgonius, ô Lord,
L by his intercession comfort vs: and
make vs ioyce in this holy solemnitie.
Through our Lord. &c. Amen.

On the x. day S. Nicolas of
Tolentine Confes.

Be thou present ô Lord to our petitions
&c. as in the common of a Confes. not
a Bishop. On the x. of September

S. Protus and Hiacinthus Martirs.

L Et the pretious Confession of thy
blessed Martirs Protus and Hya-
cinthus,

cinthus, O Lord, cherish vs : and their
merciful intercession alwaies protect
vs. Through our Lord Iesus &c. Amen.

On the xiiij. day The Exaltation
of the holy crosse.

The verse ; This signe of the crosse
shalbe in heauen. Resp. When our
Lord shal come to iudge. Let vs pray.

O God who on this day makest vs
ioyful with the yearly solemniti-
tie of the exaltation of the holy crosse:
grant we beseeche thee, that whose
mysterie we haue knowe on earth, his
rewards we may deserue in heauen.

Through our Lord. &c. Amen.

The collects for the imber daies are
put after the 14. Sunday after pentecost.

On the xv. day for S. Nico-
medes Martir.

Help O Lord thy people : that ap-
plying to them selues the singular

merits

ments of blessed S. Nicomedes thy
Marrir, they may alwaies be assisted
with his patronage in obtaining thy
mercy. Through our Lord Iesus Christ
thy Sonne. &c. Amen.

On the xvj. day S. Cornelius and
Cyprian Bish. and Marr.

We beseeche thee o Lord. &c. as in the
common of many Bishops and Marr.

On the same day S. Edith Virgin.

O God who vnto thy faithfull, hast
geuen an example of castitie,
when as thou wouldest haue thy Sone
our Lord borne of a Virgin: graunt
vnto vs through the prayers of S. Edith
thy Virgin puritie of mind and body,
by which we may receaue of thee the
felicitie promised vnto vs. Through our
Lord Iesus Christ. &c. Amen.

On the same day also for S. Enphemia
Lucia and Geminianus Marr.

GRaunt ô God to our prayers together with ioy good successe: that we may likewise follow the constancie in faith of thy holy Martirs Euphemia, Lucia, and Geminianus, whose day of suffering with yearely deuotion we celebrate. Through our Lord. &c. Amen.

On the xii. of Sept. S. Ianuarie Bishop
and his fellowes Mart.

O God who makest vs ioyful with the yearely solemnity of thy holy Martirs Ianuarius & his fellowes: graunte mercifully: that in whose merits we reioyce, by their examples we may be inflamed. Through our Lord. &c. Amen.

On the xx. of Sept. S. Eustacius and
his fellowes Mart.

O God who grauntest vs to celebrate the birth day of thy holy Martirs Eustachius and his fellowes: geue vs grace to reioice of their com-

panie

panie in euerlasting blisse. Through
our Lord Iesus Christ. &c. Amen.

On the same day in the morning for
the Vigil of S. Mathew Apostle and
Euangelist.

Graunt we beseech thee. &c. as in the
common on the Vigil of an Apostle.

On the xxj. day S. Mathew the Apost.

L Ervs be succoured o. Lord by the
praiers of thy blessed Apostle and
Euangelist S. Mathew; that through
his intercession that may be geuen vs,
which of our selues we are not able to
obtaine Through our Lord. &c. Amen.

On the xxij. day S. Maurice and
his followes Marr.

G Raunt we beseech thee almighty
God: that the festiual solemnitie
of thy holy Martirs Maurice and his
fellowes make vs ioyful: that on whose
suffrages we relie: in their birth day we

may glorie. Through our Lord Iesus
Christ thy Sonne. &c. Amen.

On the xxiij. of Sept. S. Linus
Pope and Mart.

O God who makest vs ioyful. &c. as in
the comon of a Bishop. and a Mart. 2.

On the same day for S. Thecla
Virgin and Mart.

GRaunt we beseech thee almighty
God: that we who reuerence the
birth day of blessed S. Thecla thy Vir-
gin & Martir, may both reioice in this
yearely solemnitie. and also profite by
the exāple of so greate faith. Through
our Lord Iesus Christ: &c. Amen.

On the xxvj. day S. Cyprian and
Iustian Mart.

Et the continual succours of the
blessed Martirs S. Cyprian & Iu-
stina ô Lord alwaies cherish vs: because
thou ceapest not to looke mercifully

vpon

vpon them, whom thou grauntest with
such helpes to be aided. Through our
Lord Iesus Christ. &c Amen.

On the xxvij. of Sept. S. Cosmas
and Domian Marr.

G Raunt we beseech thee almighty
God : that we who celebrate the
birth day of thy holy Martirs. Cosmas
and Damian, by their intercession may
be deliuered from al imminent euils.
Through our Lord. &c. Amen.

On the xxix. of September the Dedic-
tion of S. Michael the Archangel.

The Antiph.

O Most glorious prince Michael the
Archangel, be mindful of vs :
pray for vs alwaies both here and eue-
rie where to the Sonne of God. Alle-
luia, Alleluia. Vers. In the sight of
Angels I wil sing vnto thee my God.
Resp. I wil adore to thy holy temple

and confesse to thy holy name.

Let vs pray.

The prayer.

O God who after a marvellous order disposed both of the ministerie of Angels and of men: graunt mercifully: that by whom ministering vnto thee thou art alwaies assisted in heauen, by them our life may be fenced on earth. Through our Lord. &c. Amen.

On the xix. of Sept. S. Hierome Priest,
Confes. and Doctour.

O God who in expounding the holy scriptures hast vouchsafed to provide to thy church a most excellent Doctour, blessed S. Hierome thy Confessor: graunt we beseeche thee that by the suffrage of his merits thou assisting vs we may be able to put in practise that which he taught both by word & deed. Through our Lord Iesus Christ thy Sonne. &c. Amen.

THE FEASTS OF OCTOBER.

On the j. day S. Remigius Bis. & Conf.
 Graunt we beseeche thee &c. as in the
 common of a Bishop and Confes. 2.

On the ij. day S. Thomas of Hereford
 Bish. and Confes.

O God who hast adorned thy church
 with the Angelical puritie, & the
 glorie of the vertues of the blessed Bi-
 shop Thomas : graunt vnto vs thy ser-
 uants : that by the suffrage of his merits
 we may be admitted to the societie of
 the troupes of Angels . Through our
 Lord Iesus Christ. &c. Amen.

On the iij. of octob. S. Francis Conf.

O God who through the merits of
 blessed S. Francis doest alwaies
 amplifie thy church by the great incre-
 ase of new offspring : graunt vs by the
 imitation of him to despise worldly
 things, & alwayes to reioice by the par-

icipation of heavenly gifts. Through
our Lord Iesus Christ. &c. Amen.

On the v. day S. Placidus and his
fellowes. Martirs.

O God who grauntest vs. &c. as in the
common of many Martirs not Bish. 2.

On the vij. of Octob. S. Marke
Pope and Confess.

HEare ô Lord our prayers: & by thy
intercession of blessed S. Marke
thy Confessour and Bishop, being ap-
peased attend to our petitions. Through
our Lord Iesus Christ. &c. Amen.

On the same day for S. Sergius, Bac-
chus, Marcellus and Apuleius. Martirs.

LEt the blessed merits of thy holy
Martirs Sergius, Bacchus, Marcell-
lus, and Apuleius ô Lord accompanie
vs: and alwaies make vs fervent in thy
loue. Through our Lord. &c. Amen.

On the ix. of Octobre S. Denis

Rusticus,

Rusticus, and Eleutherius, Martyrs.

O God who on this day with the vertue of constancie hast strengthened blessed S. Denis in his passion, and who to preache thy glorie vnto nations hast vouchsafed to associate vnto him S. Rusticus and Eleutherius: graunt vnto vs we beseeche thee by imitating them for the loue of thee to despise the prosperous things of the world and to feare no aduersity of the same. Through our Lord Iesus Christ thy Sonne, &c. Amen.

On the xiiij. of octo. the translation of S. Edward King and Conf.

O God who with the glorie of eternitie hast crowned blessed King Edward thy Confessour; graunt we beseeche thee so to worship him on earth, that we may raigne with him in heauen. Through our Lord Iesus Christ

thy Sonne. Who lieth. &c. Amen.

On the xiiij. day S. Challaſtus Pope
and Mart.

O God who feeſt vs through our
owe infirmities to faint: by the
examples of thy Saints mercifully ſe-
cure vs to thy loas. Through our Lord
Jeſus Chriſt thy Sonne. &c. Amen.

On the xvij. of Octobr S. Ethel-
dreda Virgin.

O God who art the bridegrome of
Virgines, and the continual he-
alth and ſaſtie. of all that loſe theſe:
graunt mercifully: that we who reue-
rence the feaſt of the tranſlation of thy
blessed Virginie Etheldreda, by her in-
terceſſion may feele the clemencie of
thy mercy. Through our Lord Jeſus
Chriſt thy Sonne. &c. Amen.

On the xvij. of Octobr S. Luke
the Euangeliſt

Let thy S. Luke the Euangelist, we beseeche thee o Lord make intercession for vs: who alwaies for the honour of thy name caried in his body the mortification of the crosse. Through our Lord Iesus Christ. &c. Amen.

On the xix. day S. Frideswide Virgin.

Almighty and euertlasting God the author of vertue & tower of virginittie, graunt vs we beseeche thee to be commended vnto thee by the acceptable merits of thy Virgin S. Frideswide whose life by the merite of chasticitie wel pleased thee. Through our Lord Iesus Christ thy. &c. Amen

On the xxj. of Octob. S.

Hilariou Abbot.

We beseeche thee o Lord &c. as in the common of an Abbot.

On the same day for S. Virgule and her fellows Virginitie and Mart.

Graunt

GRaunt vs we beseech thee o Lord
our God, with deuotion neuer
ceasing to reuerence the victories of
thy holy Virgines and Martirs. S. Vr-
sula & her fellowes : that those whom
we cannot celebrate with condigne af-
fection, we may at the least frequent
with humble service. Through our
Lord &c. Amen. . . . On the xxv. of
octob. S. Chrysanthus & Daria Mart.

VE beseeche thee o Lord let
the prayers of thy blessed
Martirs Chrysanthus & Daria assist vs :
that, whom we reuerence with humble
service, of their merciful helpe we may
alwaies haue experiment. Through
our Lord Iesus Christ &c. Amen.

On the same day for the translation of
S. Iohn of Beuerlay Bishop. Conf.

O God, who hast adorned this day
with the translation of thy most

hol y

noly confellour and Bishop S. Iohny
caule vs we beseeche thee by his meries
and prayers to be translated vnto the
societie of thy Saints. Through our
Lord Iesus Christ. &c. Amen.

On the xxvj. of Octob. S. Euaristus
Pope and Mart.

Behold o God almightie our infirmitie
&c. as in the common of a Bishop and
a martir. i.

On the xxvij. day the Vigil of the
Apostles Simon and Iude.

GRaunt we beseeche thee almightie
God: that like as we preuent
the glorious birth day of thy Apostles
Simon and Iude: so they may preuent
for vs thy maiestie for the obtaining of
thy benefites. Through our Lord Iesus
Christ. &c. Amen.

On the xxviii. day S. Simon and
Iude Apostles.

366 THE FEASTS OF OCTOBER.

O God who by thy blessed Apostles S. Simon and S. Iude hast brought vs, to the knowledge of thy name: geue vs grace both by profiring to celebrate their euerlasting glorie, and by celebrating the same to profite. Through our Lord Iesus Christ &c. Amen.

On the xxxj. of October the Vigil
of al Saincts.

O Lord our God multiplie ouer vs thy grace : and whose glorious solemnitie we preuent, their ioy graunt vs in holy profession to follow. Through our Lord Iesus. &c. Amen.

THE FEASTS OF NOVEMBER.

On the j. day the feast of al Saincts,
The Anriph.

O how glorious is the kingdome in which with Christ al the Saincts reioice being clothed in white robes they follow the lambe whither soeuer

he

THE FEASTS OF NOVEMBER. 357.

he shall go Verſ. The Saints in glorie ſhal exceedingly reioice. Reſp. They ſhal be delighted in their quiete manſions. Let vs pray.

The prayer

A Almighty and everlaſting God, who vnder one ſolemnitie haſt grāted vs to reuerence the merks of al thy Saints: We beſeeche thee that our interceſſours being multiplied thou wilt vouchſafe to graunt vs the deſired abundance of thy mercy. Through our Lord Ieſus Chriſt &c. Amen.

The ſame Antiphone and prayers is ſaid during the Octaue

On the ij. of Nouember the Cōmemoration of al faithfull departed: ſay the hymne and prayers of al Saints day and at the end of thy deuotion ſay the prayers for the dead which thou ſhalt find at the end of this part.

On the iij. day S. Wenefrede
Virgin and Marr.

HEare vs O God our Sauour • that
like as we reioice of the festiuitie
of blessed S. Wenefrede thy Virgin and
Marrir, so we may be instructed by the
affection of holy deuotion. Through
our Lord Iesus Christ. &c. Amen.

On the iij. of Nouemb. S. Vitalis
and Agricola Martirs.

GRaunt we beseeche thee almighty
God : that we who celebrate the
solemnitie of thy holy Martirs Vitalis
and Agricola, may be succoured by
their intercession vnto thee. Through
our Lord Iesus Christ, &c. Amen.

On the viij. day for the foure
Crowned Martirs.

GRaunt we beseeche thee almighty
God : that we who haue knowen
the glorious Martirs constant in
their

their Confession : may find them merciful by making vnto thee for vs intercession. Through our Lord &c. Amen.

On the ix. of Nouemb. the Dedication of the church of our Sauour.

O God who doest yearly &c. as in the common of the dedication of a church.

On the same day for S. Theodore Martir.

O God who doest on euery syde fence and protect vs with the glorious Confession of blessed S. Theodore thy Martir : graunt vs to profit by his imitation, and to be supported by his praiers. Through our Lord Iesus Christ thy Sonne. &c. Amen.

On the x. of Nouemb. S. Tryphon, Respicius, & Nympha Virgin, Martirs.

Cause vs we beseeche thee o Lord alwaies to keepe the feasts of thy holy Martirs Tryphon, Respicius, and

Z Nympha:

Nympha : by whose suffrages let vs
feele the gifts of thy protection.

Through our Lord Iesus. &c. Amen.

On the xj. day S. Martine Bish
and Confel.

○ God who seest that out of no-
strength of ours we stand : graunt
mercifully, that by the intercession of
blessed S. Martine thy Confessour and
Bishop we may be defended from al
aduersitie. Through our Lord Iesus
&c. Amen. On the same day for S.

Menna Martir. Graunt we beseeche
thee almighty God : that we. &c. as in
the common of a Martir not a Bish. 1.

On the xij. of Nouemb. S. Martine
Pope and Martir.

O God who makest vs ioyful &c. as in
the common of a Bish. and a Mart. 2.

On the xv. of Nouemb. S. Machutus
Bish. and Confel.

Almighty

A Lmighty & euerlasting God heare the praiers of thy people that by the intercession of blessed S. Machutus thy Confessour & Bish., whose yearely festiuitie on this day we celebrate, together with temporal augmentation we may receaue the increase of euerlasting prosperitie. Through our Lord Iesus Christ. &c. Amen.

On the xvj. of Nouemb. S. Edmund Bishop. and Confes.

O God who by the decree of thy abundant goodnes hast adorned thy church with the merits of the singular life of blessed S. Edmund thy Confessour & Bishop, and made it ioyful with his glorious miracles: graunt mercifully vnto vs thy seruants, that by his example we may be reformed to the better, and by his patronage be protected from al aduersitie. Through our

Lord Iesus Christ thy. &c. Amen.

On the xvij. of Nouemb. S. Gregorie
Thaumaturgus Bish. and Conf.

Graunt we beseech thee almighty God.
&c. as in the common of a Bish. and
Confel. 1.

On the same day S. Hugh Bishop
and Confel.

O God who with the excellencie of
merits and renowne of miracles,
hast singularly adorned blessed S. Hugh
thy Confessour and Bishop : graunt
mercifully that his examples may stirre
vs vp, and his vertues enlighten vs.
Through our Lord Iesus. &c. Amen.
On the xvij. of Nouemb. The dedica-
tion of the churches of S. Peter and S.
Paule. Apostles.

O God who yearely renewest vnto &c.
as in the common on the anniuertarie
of the dedica-tion of a church.

THE FEASTS OF NOVEMBER. 363

On the xix. day S. Pontianus
Pope and Marr.

Behold ô God almighty. &c. as in the
common of a Marr. and Bish p.

On the xx. of Nouemb S. Edmund
King and Marr.

O God of vnspakeable mercy who
hast genen grace to the most blef-
sed King S. Edmund for thy name by
dying to ouercome his enemy : graunt
mercifully to thy familie, that he ma-
king intercession it may deserue by o-
uercomming to abolish the insti-
gations of the old enemy against it.
Through our Lord Iesus. &c. Amen.

On the xxj. of Nouemb. the presen-
tation of our B. Lady.

O God who wouldest haue blessed
S. Marie alwaies a Virgin, the
dwelling place of the holy Ghost on
this day presented in the temple :

364 THE FEASTS OF NOVEMBER.

graunt we beseeche thee, that by her intercession we may deserve to be presented in the temple of thy glorie. Through our Lord Iesus. &c. in the vnitie of the same. &c. Amen.

On the xxij. day of Nouemb. S. Cecillie
Virgin and Marr.

O God who makest vs ioyful with the yearely solemnitie of blessed S. Cecillie thy Virgin & Martir: graunt, that whom we honour with humble seruice, we may also follow by example of holy conuersation. Through our Lord Iesus Christ. &c. Amen.

On the xxiiij. day S. Clement
Pope and Marr.

O God who makest vs ioyful with the yearely solemnitie of blessed S. Clement thy Martir and Bishop: graunt mercifully, that whose birthday we celebrate, the constancie also

of

of his passion we may imitate. Through
our Lord. &c. Amen.

On the same day for S. Fælicitas Mart.

GRaunt we beseeche thee almighty
God: that we celebrating the so-
lemnitie of blessed S. Fælicitas thy
Martir may be protected by her merits
& prayers. Through our Lord. &c. Amē.

On the xxiiij. day S. Chrysogonus
Martir.

HEare ô Lord our petitions: that
we who through our owne ini-
quitie acknowledge our selues to be
guiltie by the intercession of blessed S.
Chrysogonus thy Martir may be deli-
uered. Through our Lord. &c. Amen.

On the xxv. of Nouemb. S. Catharine
Virgin and Martir.

O God who on the toppe of the
mount Sinai hast geuen the law
vnto Moses, and in the same place by

366 THE COMMON OF SAINTS.

thy holy Angels hast miraculously placed the body of blessed S. Catharine thy Virgin & Martir : graunt we beseeche thee that by her merits and intercession we may attaine to the mount which is Christ. Through the same our Lord Iesus Christ. &c. Amen.

On the xxvi. day S. Peter Bishop
and Martir.

Behold o God almighty &c. as in the
commen of a Bish. and Martir. i.

THE COMMON OF SAINTS.

On the Vigil of an Apostle.

GRAUNT we beseeche thee almighty
God : that the venerable solemnity
of blessed S. N. (name the Apostle)
thy Apostle which we preuent may in-
crease in vs both deuotion and salua-
tion. Through our Lord &c. Amen.

On the feast of a Martir and Bishop.

Behold

1. **B**Ehold ô God almighty our infirmitie: and because the burden of our owne propre actions oppresseth vs let the intercession of blessed S. N. thy Martir and Bishop protect vs. Through our Lord Iesus Christ. &c. Amen.

An other prayer.

2. **O** God who makest vs ioyful with the yearely solemnity of blessed S. N. thy Martir and Bishop: graunt mercifully that whose birth day we celebrate, of his protection we may also reioice. Through our Lord. &c. Amē.

On the feast of a Martir that is no Bishop.

1. **G**Raunt we beseech thee almighty God: that we who celebrate the birth day of blessed S. N. thy Martir: by his intercession may be strengthened in the loue of thy name. Through our Lord Iesus Christ. &c. Amen.

An other prayer.

GRAUNT

2. **G**Raunt we beseech thee almighty God: that blessed S. N. thy Martir praying for vs we may be both deliuered from al aduersitie in body: & cleansed from al euil thoughts in mind. Through our Lord. &c. Amen.

On the feast of Many Bishoppes
and Martirs.

1. **V**VE beseech thee ô Lord let the feast of the blessed Martirs & Bishops N. & N. prote& vs; and their venerable praiers recommend vs to thy majestie. Through our Lord Iesus Christ thy Sonne. &c. Amen.

On the feast of many Martirs nor Bish.

1. **O** God who makest vs ioyful with the yearely solemnitie of thy holy Martirs N. & N graunt mercifully: that in whose merits we reioice, by their examples we may be inflamed Through our Lord. &c. Amen.

An other praier.

2. **O** God who graunteſt vnto reuerence the birth day of thy holy Martirs N. & N. geue vs grace that we may reioice of their company in euerlaſting bliſſe. Through our. &c. Amen. On the feaſt of a Confeſſour & a Biſh.

1. **G** Raunt we beſeeche almighty God that the venerable ſolemnitie of bleſſed S. N. thy confeſſour and Biſhop may both increaſe in vs deuotion and ſaluation. Through our Lord. &c. Amen. An other praier.

2. **H**Eare we beſeeche thee o Lord our prayers which we offer vp vnto thee in the ſolemnity of bleſſed S. N. thy confeſſ. and Biſhop: and his merits who worthily ſerued thee making interceſſion for vs, abſolue vs from all our finnes. Through our Lord. &c. Amen. On the feaſt of a Doctour.

O God who hast geuen vnto thy people blessed S. N. a worker of their euerlasting saluation: graunt we beseeche thee, that whom we haue had a Doctour of life on earth, we may deserue to haue an intercessour in heauen. Through our Lord. &c. Amen.

On the feast of a Confessor not a Bishop.
1. **O** God who makest vs ioyful with the yearely solemnitie of blessed S. N. thy confessor: graunt mercifully that whose birth day we reuerence, his actions also we may follow. Through our Lord Iesus Christ. &c. Amen.

An other praier.

2. **B**E thou present ô Lord to our humble petitions with we offer vp vnto thee in the solemnity of blessed S. N. thy cōfessor: that we who haue no confidence in our owne iustice may be succoured by his praiers who pleased thee.

thee. Through our Lord. &c. Amen.

On the feast of an Abbot.

V E beseech thee ô Lord let
the intercession of blessed S.
N. the Abbot recommend vs vnto thee:
that we may obtaine by his patronage
what by our owne merits we cannot,
Through our Lord. &c. Amen.

On the feast of a Virgin and a Martir.

1. **O** God, who among other mira-
cles of thy power hast also be-
stowed vpon the fraile sexe the victorie
of Martirdome : graūt mercifully, that
we who celebrate the birth day of bles-
sed S.N. thy Virgin and Martir may
come vnto thee by following her ex-
amples. Through our Lord Iesus Christ
&c. Amen. An other prayer.

2. **V** E beseech thee ô Lord let
blessed S.N the Virgin &
Martir craue pardon for vs : who euer

hath

hath binne gratesul vnto thee both for the merit of Chastitie and the profetion of thy power. Through our Lord Iesus Christ thy Sonne. &c. Amen.

On the feast of a Virgin not a Martir.

HEare vs ô God our Sauour : that like as we reioice of the festiuitie of bl. ffed S. N. thy Virgin, so we may be instructed by an affect. ô of holy deuotion. Through our Lord &c. Amen.

On the feast of Many Virgines
and Martirs.

GRaunt vs we beseech thee ô Lord our God with incessant deuotion to honour the victories of the holy Virgines & Martirs N. and N. that those whom we cannot celebrate with con- digne affection, we may at the least fre- quent with humble seruices. Through our Lord Iesus Christ. &c. Amen.

The same praier is said for many Mar-

tirs

fers not virginnes those words (Virginnes and) being left out.

On the feast of a Martir not a Virgin.

O God who among other miracles of thy power hast also bestowed vpon the fraile sexe the victorie of Martirdome : graunt mercifully, that we celebrate the birth day of blessed. S. N. thy Martir may come vnto thee by following her examples. Through our Lord Iesus Christ thy. &c. Amen.

On the feast of a holy woman neither a Virgin nor a Martir.

H Eare vs ô God our Sauour: that like as we reioice of the festiuitie of blessed S. N so we may be instructed by an affection, of holy deuotion. Through our Lord. &c. Amen.

On the anniuersarie daie of the dedication of a Church and during the octaues. if it haue octaues.

O God who doest yearly renew vnto vs the day of the consecration of this holy Church, and alwaies representest vs safe and sound vnto the holy mysteries: heare the prayers of thy people, and graunt: that whosoever entred into this Church to aske thy benefites, may reioice that he hath obtained al his request. Through our Lord Iesus Christ thy. &c. Amen.

On the day it selfe of the dedication of a Church and during the octaue.

O God who inuisible containest al things, and yet for the saluation of mankind shewest inuisibly signes of thy power: honour this Church with the puissance of thy dwelling in it; and graunt that ~~at that~~ assemble themselves here to pray, out of what tribulation soeuer they shal crie vnto thee, may obtanie the benefites of thy consol-

tion.

NOte that on al the Fridaies at Euenſong and Saturday mornings out of Aduent and Lent except ſome double or ſemidouble feaſt ſome day within the octaue of ſome feaſt, ſome imber daie or Vigil ſal vpon the Saturday, the church vſually ſerueth our bleſſed Lady. wherefore on ſuch Fridaies & Saturdaies ſay in the euening and morning before the commemoration of the croſſe the himne of our Lady; *Al haile ſtarre of the ſea.* and the praier according to the tyme appointed after the Antiphone of our Lady in the morning. omitting afterwards both in the euening and morning her ordinarie comemoration.

Diuerſe praiers of which moſt vpon ſundry occasions may be added to the morning or euening praiers aboue ſet downe, but note that in the morning if thou ſay them in their place appointed thou art not to conclude Through our Lord Ieſus Chriſt at the end of any one of them becauſe an other praier immediately followeth after the laſt. In the euening & the laſt of them which thou ſaielt as it is here appointed leauing out the concluſion or end of the reſt. Moreover if thou art to ſay any one of theſe praiers following which are ſet downe

to be said for particular persones in the Masculine gender, for woemen or a woman ; in place of *he* say *she* and so forth in the feminine gender.

DIVERSE PRAIERS.

AND FIRST FOR THE CHURCH
and the members and enemies
of the same.

1 A praier for the Church of God.

A Lmighty & euerlasting God who in Christ hast reuealed thy glorie to al nations keepe the workes of thy mercy : that thy church being spread throughout the whole world : with stedfast faith may perseuere in the confession of thy name. Through the same our Lord Iesus Christ. &c. Amen.

2 For the church afflicted by heretikes

O Lord Iesus Christ the most sure defender & most wise gouernour of thy faithful , vnto the we flie our most expert and trustie pilot, because

saying

ſayling in the ſhip of thy church, we are ſo ſhaken with horrible blaſts of winds, and toſſed in cruel waues of the ſea, that we are in moſt great feare and daunger. Ariſe, why ſleepeſt thou o Lord? Ariſe & do not repel vs for euer o Lord ſaue vs, becauſe we periſh in this cruel and boiſterous tempeſt: the gates of hel do ſo vehemently ſtrive to preuaile againſt vs, we haue done wickedly and prouoked thee to anger, but behold we direct our eies vnto thee, who haſt mercy on Sion. & according to thy promiſſe heareſt al thoſe that call vpon thee in thy temple which is in Hieruſalem. Pardon therfore o Lord, Pardon and ſpare thy afflicted clergie and thy people mourning in tribulation. Geue not the inheritance of the church to fugitiues, who now inſult ouer the hoſts of Iſrael and ſtrive to de-

uoure the relikes and remanent of thy people. Haue mercy thou who art benigne and the father of mercies. Haue mercy I say vpon such a multitude of thy children, who bow not their knees before Baal, and neither by heresie nor by Scisme cut them selues of thy body which is the holy Catholike church. Despise not ô Sonne of the Virgin, and most faithful bridegrome of the spouse the daughter of Sion, thy flesh & members. We put not our confidence and glorie in our selues and humane helps, but in thee our head, and in thy body & thy spouse. Thou remainest alwaies the selfe same Emaüel, and good pastour neuer to be separated from thy body, flocke and spouse. Sette in their due places and heale at the length the members of thy body out of ioint and sicke : help and comfort thy spouse in

this.

this her old age despised : gather together thy dispersed sheepe, and let there be but one fold and one shepheard. Protect thy house from the assaultes of theefes and robbers. Behold thou ô Father of heauen who art rich in mercy not our iniquities the offspring of these euils and calamities, but thine infinite clemencie, the merits and wounds of thy dearly beloued Sonne, and the praiers of al thy Angels and Saints. Graunt vs grace ô Lord with confidence alwaies to aske this at thy hands that the wales of Hierusalem at the length may be built vp. In flame alwaies our soules with thy holy Ghost, stirre vp in vs a new zeale & feruour in thy cause, & make vs cōstant euen vnto death. That we may at the end receaue of thee a crowne of iustice which is due vnto al those that fight manfully. Amē.

3. For Pope

O God the pastour and reſtour of al faithful, mercifully behold thy ſeruant N. whom thou wouldeſt haue paſtour ouer thy church: graunt him we beſeeche thee to profite both by word and example thoſe which are vnder his charge that together with the flocke committed vnto him he may come to euerlaſting life. Through our Lord Ieſus Chriſt. &c. Amen.

4 For Biſh. & magiſtrates eccleſiaſtical

O Singular and ſupreame paſtour Ieſus Chriſt who haſt ordained in thy church diuerſe ſpiritual officers, graunt we beſeeche thee that paſtors according to thy hart be alwaies appointed ouer vs, who may feede thy flocke redeemed with ſo deare a price in iuſtice and veritie and vnto the glorie of thy name and the profite of their
ſheepe

sheepe both in word and example may fulfil their dutie. And vnto such pastors as being lawfully called enter in by the doore make vs dutiful sheepe, by geuing vs grace to yeald vnto them from our hearts due reuerence and obedience. Who liuest and raignest with God the Father. &c. Amen.

§ For the Emperour.

O God the protectour of al kingdomes and most specially of the Christian Empire: graunt thy seruant N: our Emperour with knowledge to sette forth the triumphe of thy power: that he who by thy constitution is prince, by thy benefite may alwaies be potent. Through our Lord &c. Amen.

¶ For the King and Queene.

I Humblie beseech thee O King of heauen & earth in whose hands are the hearts of Kings that thou wilt

vouchsafe to gouerne the hart and wil
of our prince, in such sort that he may
serue thee in feare, apprehend thy true
discipline, and defend thy catholike re-
ligion against al heretikes and enemies
whatsoever. Let him be a true foster
father of thy church & geue him grace,
wisdom & vnderstanding to do those
things which are grateful to thee and
profitable to the cōmonwealth. Estab-
lish his kingdome & throne & defend
him from al enemies either of his digni-
tie or his life. Let his gouernment bring
peace to his people, and let mercy and
iustice flourish throughout al his domi-
nions. Let him iudge the afflicted of the
people & saue the childre of the poore.
Adorne finallie his soule with al vertue
and asord him thy helpe and assistance
that he may leschew and ouercome al
vice in such sort that he may be in euery
respect

respect gracious in the sight of thy diuine maiesty. In like sort ô merciful god I pray vnto thee for the most renowned Spouse of our Soueraigne our most noble Queene and for al their princely progenie. Gent I beseech thee a king of kings & Lord of Lords both to the parents and their children grace to excel in profession and zeale of true religion, graunt them to thy honour and glorie long life, health and peace : and after the course of their daies finished in this transitorie and miserable world bring them to thee who art the way the truth and the life and to that thy kingdome in which thou liuest and raignest world without end. Amen.

¶ For temporal Magistrates.

I Humbly craue thy grace almighty and merciful God for al temporal magistrates, that they may truly and du-

lie

lie execute their offices; and that they may not so much seeke as heads to be ouer the people, as like vnto fathers with fatherly care to profite them and to prouide for their necessities. Let them in iudgement be free from al acceptance of personnes and taking of bribes. And like as in prosperitie constant and humble, so in aduersitie make them valeant and inuincible Let them preferre nothing before thy glorie and the common good. Finally graunt them grace in iustice to follow Moyses, in meekenes, Dauid, in wisdom Salomon; and in fortitude Sampson. Through our Lord Iesus. &c. Amen.

8 For euerie degree of the church.
Almighty & euerlasting God by whose Spirit. &c. as towards the end of the morning prayers.

9 For Prelats and the congregations
committed

committed to their charge.

Almighty & euerlasting God who
only doest things wondrous :
geue vnto thy seruant, and vnto the
congregations to them comitted the
Spirit of thy wholesome grace : And to
the end that they may in veritie please
thee, powre into them the dew of thy
benediction. Through our. &c. Amen.

10 For a congregation or familie.
Defend we beseeche thee ô Lord. &c. as
in the praier in tyme of euen song.

11 For peace in a congregation.
O God the geuer of peace, and loue
of charitie : graunt thy seruants
true concord and agreement with thy
wil : that we may be deliuered from al
tentations which assault vs. Through
our Lord Iesus Christ, &c. Amen.

12 Against the persecutors of
the Church.

We

We beseeche thee ô Lord that being
appealed. &c. as towards the end of
the morning prayers.

13 To obtaine the helpe of God against
Infidels and heretikes.

Most merciful God who remembrest
not &c. as in the same place.

14 To obtaine the helpe of God
against Paganes.

Almighty and euerlasting God in
whose hands are al powers of al,
and the right of al kingdomes: looke
mercifully to the helpe of the Chri-
stians: that the nations of paganes
which trust in their fiercenesse; by the
power of thy right hand may be van-
quished. Through our Lord &c. Amen.

15 For our parents, benefactors,
and freinds.

Most merciful God who of thine
infinite bouity by my parents be-
nefactours

benefactors and friends hast bestowed
vpon me diuerſe benefites : pardon me I
beſeech thee that I haue not as I ought
requited them with reuerence honour
and grateſulnes, & geue me grace here-
after better to performe my dutie both
in word & deed. Moreover becauſe it is
not in my power to render vnto them
according to their deſerts I humbly craue
that thou of thy goodnes and liberality
wilt vouchſafe to ſupplie my want, and
partly with ſpiritual and temporal giſts
in this life, partly with euerlaſting re-
wards to pay my debt. Graunt them o
benigne God health and peace : pre-
ſerue them in thy faith and religion :
keepe them from euil both of body and
ſoule : make them followers of good
workes : let them alwaies find thee a
merciful father vnto them, and geue
them grace neuer to offend thee. Aſſiſt
them

them in the gouernment of those that are vnder their charge, that they may both by word & example edifie them, and gouerne in feare and sanctitie. Throughour Lord Iesus. &c. Amen.

16 A Praier to be said of parents for their children.

O Merciful Iesu who hauing taken vpon thee our nature and mortalitie wert for a long tyme subiect not only to thy true mother but also to thy supposed father: and diddest increase in grace and wisdom according to external apparence before God and man, graunt that I may bring vp my children in the knowledge of thee and in thy true religion, in feare, discipline, obedience, and al other kind of vertue. Geue them grace like as in years so to increase in honestie and religious pietie and learne them to beare thy

yoake

yoake from their youth. Deliuer them from al daungers both of body and soule. Keepe them from corrupt doctrine heresie and Scisme: preserue them from euil companie, drunkenesse, al carnal sinnes, and idlenes. Geue them capacitie and wit to vnderstand, and memorie to retaine things necessarie for thy seruice and their vocation in this world that they may be profitable children of thy church and at the length inherite thy kingdome in euerlasting blisse. where thou liuest and raignest with God the Father &c, Amen.

17 For deuote freinds.

O God who through the grace of the holy Ghost hast powred the gifts of charitie into the harts of thy faithful: graunt vnto thy seruants for whom we pray vnto thy clemency health of soule and body: that with al
their

their power they may loue thee, and with al loue accomplish such things as please thee. Through our Lord: &c. in the vnitie of the same holy Ghost.

18 For a special freind.

I Earnestly cōmend vnto thee ô heauenly Father the geuer of al goodnes, the body and soule, life and death of thy seruant for whom I powre forth to thy diuine maiestie these vnworthie praiers: that through the vertue of thy benediction he may be directed in al his wayes, and defended fom al the snares of his enimies both of soule and body. Geue him grace to remaine constant in thy Catholike faith, to liue virtuously in his vocation and to be seperated from thee by no tentations. Forgeue his sinnes; increse his iustice: send him an happie end, the course of his mortal life being expired; and in the

worlde

world to come reward him with ever-
lasting ioyes. Through our Lord Iesus
Christ thy Sonne. &c. Amen.

19 For the liuing.

STretch forth, ô Lord, to thy faithful
the right hand of heavenly helpe :
that they may seeke thee with there
whole hart, & deserue to obtaine those
things which they worthily aske .
Through our Lord. &c. Amen.

20 For the liuing and the dead.

Almighty & euerlasting God who hast
dominion. &c. as towards the end of
the morning praier.

21 For trauellers.

BE thou present ô Lord to our prai-
ers, & prosperously dispose of the
way of thy seruants keeping them safe
from al daungers: that among al the va-
rieties of this way and life they may be
alwaies protected with thy helpe.

B b Through

Through our Lord. &c. Amen.

21 For those which are at sea.

O God who hast conveyed our forefathers through the redde sea, and carried them through excessive waters singing the praise of thy name : we humbly beseeche thee, that at adversities being repelled by thy protection, thou bring thy servants to their desired haven, and send them a calme sea that they may saile without daunger of drowning. Through our Lord Iesus Christ thy Sonne. &c. Amen.

23 For one in prison.

O God who hast caused blessed S. Peter being loosed from his chaines, to depart without hurt : loose the chaines of thy servant being in captivitie : and through the merits of thy said Apostle graunt him deliverie. Through our Lord Iesus Christ. &c. Amen.

24 For the sicke.

A Almighty & eternal God the ever-
lasting saluation of the faithful :
heare vs. praying for thy sicke seruants,
for whom we craue the helpe of thy
mercy: that health being restored vnto
them, they may in thy church render
vnto thee thanks. Through our Lord
Iesus. &c. Amen.

25 For one that is sicke.

O God the refuge and repaire of hu-
mane infirmitie, vnder whose
beckernne al the moments of our life,
I humbly beseeche thee to shew thy
mercy towards thy sicke seruant, and
to aford him (or her) thy helpe for the
releening of both his (her) corporal and
spiritual necessities. Let him (or her)
know himse (her selfe) to be visited
and rebuked with thy fatherly rodde.
Geue him (her) grace altogether to

commit himſelfe (her ſelfe) to thy goodnes and providence, and to be indifferent to whatſoever thou ſhalt ſend: neither let him (her) leſſe deſire and ſeeke for health of ſoule, then of body. Let him (her) acknowledge the whole event, & iſſue to depend of thy hands: let him (her) know this croſſe to have bene laid vpon him (her) by thee: and that this ſaid croſſe may be profitable vnto him (her) increaſe in him (her) the gift of patience, that in his (her) ſicknes he (ſhe) may be free from puſillanimitie, impatience, and murmuring. Wherefore graunt that this ſicknes may profite him (her) to thy glorie; and bring vnto him (her) this fruite, that hauing experience of thy power, he (ſhe) may hereafter feare, worſhip, loue, & praiſe thee the more ſeruently. And if it be expedient

that

that he (she) recover, graunt him (her)
necessarie meanes to bring this to
passe ; that being restored to health, he
(she) may endeuour, & be able to pro-
ceede farther, and increase in vertue and
iustice, then he (she) hath done hereto-
fore in his (her) life past. But if thou
hast determined to cal him (her) out of
this world, thy wil ô Father be done,
and together graunt him (her) vertue
and al other necessarie helpes and dis-
positions, for the attaining to a happie
end. If he (she) be guiltie of mortal
sinne, geue him (her) grace to be recon-
ciled vnto thee, not for feare, but for
loue, to cal for and receaue in time the
holy Sacraments, and to be partaker of
the effectes of them. Geue him (her)
patience, by which he (shee) may
ouercome al paines, and thine assistance
to fight manfully against al his (her)

enemies and euil tentations. Let him (her) be watchful for thy comming, & at the length sleepe in holy peace, and take his (her) iourney directly towards thee the cheefe and euerlasting good thing. Through our Lord Iesus Christ thy Sonne. &c. Amen.

26 For one that is sicke past recouerie

Almighty and euerlasting God the preseruer & protectour of soules, who chastisest those whom thou louest, and mercifully correctest to amendment those whom thou receauest, we cal vpon thee ô Lord, and beseech thee that thou wilt vouchsafe to apply thy soueraigne medicines to the soule of thy seruant now departing out of this world, that being free from all spot of sinne at the houre of the departure of it out of the body, it may deserue to be presented before thee by the hands of

thy

thy holy Angels, and to receaue euerlasting blisse. Through our Lord Iesus Christ thy Sonne. &c. Amen.

27 For al afflicted.

Almighty and euerlasting God the comfort of the sorrowful, and the strength of the labouring : let the prayers of them that crie vnto thee in any tribulation whatsoeuer come vnto thee: that al may reioyce that thy mercy succoured them in their necessities. Through our Lord. &c. Amen.

28 For those which are tempted and in affliction.

O God who iustifiest the wicked, and wilt not the death of sinners: we humbly beseeche thy majestie: that thou being benigne wilt protect thy seruants trusting in thy mercy with thy heauenly helpe, & preserue them with thy continual protection, that they may

alwaies serue thee, & by no tentations be separated from thee. Through our Lord Iesus Christ. &c. Amen.

29 For our enemies.

O God the'louer &'keeper of peace and loue: graunt vnto al our enemies peace and true charitie, and geue the remission of al their sinnes: & puisantly deliuer vs from their snares. Through our Lord &c. Amen.

30 For heretikes and Scismatikes.

Almighty and euerlasting God who sauest &c. as towards the end of the morning praiers.

31 A praier against Scisme.

O God that correctest things amisse, and gatherest together things dispersed, and preseruest things gathered together: we beseech thee mercifully to powre out ouer the christian people the grace of thy vnion: that diuision

being

being reiectcd, vniting them selues to the true pastour of thy church, they may be able worthily to serue thee. Through our Lord Iesus Christ. &c. Amen.

32 For the Iewes.

Almighty & euerlasting God who also repellst not the Iewish perfidie from thy mercy : here our praiers which for the cure of the blindnes of that people we offer vp vnto thee : that acknowledging the light of thy truth which is Christ, they may be deliuered from their darknes. Through the same our Lord Iesus Christ. &c. Amen.

33 For the paganes.

Almighty and euerlasting God, who seekest alwaies the life not the death of sinners : receaue mercifully our praiers : and deliuer the paganes frō the worship of idols, & bring them into the societie of thy holy church, to
the

the praine and glorie of thy name.
Through our Lord Iesus. &c. Amen.

Praiers to be said by men and woomen
of diuerse estates. 34 A praier
to be said by one that is married.

A Almighty & merciful Father who
hast instituted and ordained ma-
riage; because this estate by how much
the more it is neare to the flesh, by so
much the more subiect it is to daungers
and impediments: I hūbly beseech thee
through the merits of thy dearely be-
loued Sonne our Lord Iesus Christ, that
thou containe and preserue vs in the
feare and loue of thee, whom thou hast
ioyned together in wedlocke; that we
neither offend thee, nor altogether for-
get thee. Geue vs grace sincerely and
truly to keepe our faith and promise
geuen and made to one an other. Cir-
cumcise ô Lord our harts and flesh, least

that

that like vnto vnpure & wicked wretches being drowned in the pleasures of the flesh we neglect those things which belong to the spirit. If we haue sinned in this kind heretofore, pardon vs o gracious God, and preserue vs from offending thee henceforth in any things whatsoeuer.

O holy Spirit & supream God who plantest and preseruest in our breasts coningal loue : I beseeche thee that thou wilt vouchsafe, to kindle and stirre vp in vs a chaste loue, that being so ioyned together that only death can separate vs, we may loue one an other with a loue strong and not to be extinguished, discrete notwithstanding, and which may not exceede the bands of pietie : least that the loue of thee in vs be either diminished or extinguished: but that louing one an other in thee,

and

and by thee, we may resemble after a
 sort that vnion which is betweene
 Christ and his spouse the holy church.
 And that we may the better accomplish
 this, graunt ô heauenly Father, that we
 may with patience beare one an others
 burden, & in al things discharge and be
 answereable to our estate & vocation.
 Put to flight the diuel the most malici-
 ous enemy of this thy order, that he
 sow not discord, and contention be-
 tweene vs. Cut of al occasions of debate
 and suspicion, that we may liue in true
 coniunction of minds : and thou who
 art the God of peace, vouchsafe to dwell
 among vs. Graunt that we may with
 a cheereful mind beare both abundance
 and penurie, riches and pouertie, ioy
 and sorow, prosperitie and aduersitie,
 health and sicknes, and that without
 grudging or murmuring. Graunt also
 that

that he who is to gouerne, do not despise her that is to be gouerned, and that shee that is to be gouerned do not seeke to rule the gouerner: but let the gouernment of the one, and the obedience of the other be according to thy commandment, and the promises by vs made at our mariage. I further craue at thy hands ô bountiful Lord that our wedloke be not barren but fruitful, and that thou geue vs thy assistance to bring vp our childiē in the knowledge and feare of thee; least that either by ouer tender education, & ouer much sufferance, or seruil austeritie, and euil example of their parents they be made worse: but that by moderate and discrete cariage, and our good conuersation they may be contained in a gentle, filial and honest feare; and that by this meanes their desire of eeresulnes, and

readines

readines to obey may be increased. Graunt vs finallye that we may not wast our worldly wealth, nor be ouergreedy of increasing the same; but let vs leade a holie, and laudable life before thee and the whole world. Through Christ our Lord &c. Amen.

35 A praier to be said by a woman with child.

MY sweete Sauour, who out of thine infinite mercie vouchsafedst to take our flesh vpon thee, and to become our brother; and by the diuine worke of the holie Ghost wert conceived in the wombe of the blessed Virgin Marie, & borne without bringing paine to thy deare mother; I humbly beseeche thee by thy holie conception and birth, to mitigate that seuerer punishment which was laid vpon women for our original sinne and disobedience.

dience. Let thine anger o Lord somewhat cease, & geue me grace & strength so to cherish, feede, and keepe in my wombe such fruit as it hath pleased thee to send me, with such motherlie care, that it be not hurt by any negligence or fault of mine. Preserue me from al abortement; and when the time of my trauaile shal come, then sweete Iesu afford me thy helpe & be merciful vnto me. Asswage my paines; Deliuer me (if it be expedient for the good of my soule) from al daungers of death, and graunt me patience in those excessiue pangs. But aboue al things, my louing redeemer, graunt that my child may be borne aliue, & be made a christian soule. Let me likewise, I beseeche thee, bring forth an infant in al perfections of body & mind accordig to the good course of the diuine working decencie of nature.

Moreouer

Moreouer as soone as my child is borne I request thy goodnes & supream providence to send that good Angel which thou hast appointed for it, to protect it against al assaults of the Angels of Satan, and al such mishaps and daungers as young and tender babes may continuallie fall into, without thy fatherlie assistance. O Sonne of God and of a woman through the merits of thy bitter passion haue mercy vpon me, heare my praers, & graunt my petitiōs. Who liuest and raignest with God the Father in the vnitie of the holy Ghost, God world without end. Amen.

36 An other praer as before
to our blessed Ladie.

Succour me I beseeche thee o blessed Virgin Marie. in al my troubles and necessities at al times & in al places.

O most happie mother of God whose
childe

child caused in thee no paine neither before, in, or after thy childbearing, but exceeding great consolation ; by that vnspeakeable ioy which possessed thy hart when as thou didst behold thy most sacred infant issued out of thy holy wombe without violation of thy most pure virginie, asord me now thy merciful protection & gracious patronage.

Comfort & helpe me alwaies but especiallie now during the time of my being with child, and in the time of my trauaile which is hereafter to ensue.

Omit not, ô most glorious Queene of heauen, to make intercession for me to thy most deare Sonne true God & true man our Saniour Iesus Christ. Obtaine for me of him who hath vouchsafed to become man in thy virginal wombe not only pardon of my sinnes, but also benigne assistance in my present and

future necessities. Request his infinite mercie to blesse me with his holy hand, to deliuer me and that which is in my wombe from al daungers and mishaps, to send my child perfect shape & christendome, and in due season to graunt me a speedie, safe & not ouer paineful deliuerie. So for this as for infinite other benefits I shalbe bound alwaies to praise and glorifie his holie name, and to shew my selfe thy deuored and grateful seruant al the daies of my life. Amen.

37 A praier to be said for a
woman in trauaile.

O God of infinite goodnes & pittie
who out of thine vnspeakeable
mercie inuitest al persons in their mis-
eries, and distresses to flie vnto thee for
succour; and mercifullie hearest those
that with due respect powre forth
their

their prayers in thy sight; applye, I beseech thee ô my Lord, thine care to my petitions & afford thy servant now travailing in childbirth thy gracious helpe; pardon her sinnes and be not mindful of her iniquitie; asswage her paines and deliuer both her and her child from al daunger of death. O most clement father of heauen graunt that likeas by thy good providence she hath conceaued, so by thy special blessing and the intercession of the most glorious virgin Marie she may speedilie be deliuered. O most meeke Iesu Sonne of the liuing God, who wert borne without bringing any paine to thy blessed mother, protect her with thy holy hand from al perils; & graunt that her fruit may come safe and perfect into this world; and be borne againe to thee by the Sacrament of Baptisme. O most holie Spirit our

heauenlie cōforter by whom al things were made, I beseech thee comfort her, graunt her patience in al her paines, and speedie deliuey. O most holie and B. Trinitie one true God haue mercie vpon her, and graunt that hauing obtained her desires she may offer vp vnto thee al daies of her life a sacrifice of praise and thanks giuing. Who liuest and raignest world without end. Amē.

VNto thy helpe ô holie mother of God, poore woomen labouring in childbirth do flie, refuse them not in their necessities and despise not their petitions, but helpe them alwaies in al their distresses, and deliuer them from al daungers, ô glorious & blessed Virgin. O most excellent Queene of heauen, next vnto God our refuge, our hope our comfort and our helpe, vouchsafe to pray to thy deare sonne for thy suppli-

ant

ant ſervant now labouring in child-
birth, and obtaine, that ſhe may wel
and ſafely be deliuered, and that the
fruit of her wombe may be baptized.
ô ſacred virgin who with great ioy
without any paine haſt brought forth
a child being both God and man, be
not vnmindful of the deuoute fe-
minine ſexe, but let them alwaies ſeeke
the effects of thy moſt potent patro-
nage. Amen.

38 A praier for a woman with child.

God who haſt conſecrated the B.
Virgin and mother S. Marie both
in the conception of her ſacred infant
and her childbearing, and by thy po-
tent power haſt deliuered Ionas the
prophet out of the whales belly ; pro-
tect thy ſervant with child, & through
the merits of our Sauour Chriſt viſite
her, ſending her ſaſtie and aſording

her thy continual assistance: that like as by thy good providence she hath conceived, so by thy special blessing and the intercession of the most glorious Virgin, together with al thy Angels and Saints, the child in her wombe contained may safely come into the world, & attaine to the grace of thy Baptisme. Through the same our Lord Jesus. &c. Amen.

39 A praier to be said by a householder.

GRant me thy assistance, o merciful Father & King of heaven, that I may keepe those of my familie committed to my charge in thy feare and discipline, & according to my dutie provide for their necessities of body and soule. Geue me grace to rebuke and correct without anger or malice and in al other things to performe the dutie of a good Christian. Through our Lord Jesus

Christ

Christ thy Sonne. Amen.

40 A praier to be said by a young
man or woman.

ALthough in al houres and moments of my life I stand in neede of thy merciful helpe, ô Father of heauen the almighty creatour of the world; yet now liuing in the vigour and seruice of youth, when as my flesh is most prone to sinne, & therfore in that time which is most daungerous, I am most especially to craue thy benigne assistance and to beseeche thee that thy fatherly mercy & prouidence depart not from me; but that thou preserue me with greater care, lesse that perhaps I be made a pray to mine enemies, who like vnto hungrie wolues seeke nothing more the in this my youthful age so to burden me with sinnes, that I may neuer hereafter be able to shake them

of and rile againe. Behold, ô merciful and louing Father, altogether distrusting mine owne strength, I commit my selfe wholly to thy protection, that thou keepe me both now and alwaies, that I fal not. I commend vnto thee my soule like vnto a child who of himself can do nothing: defend me from al mine enemies which wish me euil, who practise euil things against my body and soule, and endeauour to seduce me and teache me wickednes. But aboue al other things I commend vnto thee the chastitie and puritie of my body, that it be not only free from al violence, and unlawful consent, but that I neither pollute it by any impure thought or word. The treasure is more pretious then that I am able to keepe it; I beseeche thee therefore who louest puritie that thou preserve also mine. Let my hart and bo-

die

die be made immaculate in thy iustifications that I be not confounded. I intend and purpose to fight couragiously against al sinne, but without thine assistance and the helpe of thy grace I shalbe easilie vanquished. Fight thou therfore with me and aide me in al my combates. If hereafter thou shalt cal me to mariage I most hūbly craue of thee that I may match with such a person, with whom I may liue and serue thee in peace and holines, & possesse this estate in honestie & fecunditie. Through our Lord Iesus Christ. &c. Amen.

41 A praier to be said by a child that he may do his durie to his parents.

Almighty and euerlasting Father, who hast commaunded children to honour their father and mother, and therfore in children louest obedience, and hatest disobedience and rebellion;

geue

geue me grace to be dutiful to my parents, to obey their commandments, to take in good part their admonitiōs, and patiently to suffer their rebukes and corrections; that I may be a true disciple of thy sonne our Lord Iesus Christ of whom it is written that he was not only subiect to his mother, but also to his supposed father. Thus shal I likewise deserue to receaue on earth and in heauen those rewards which thou hast promised to obedient children. Which thou graunt through the same our Lord Iesus. &c. Amen.

42 A praier to be said of Scholars before they go to their bookes.

POWRE vnto our soules we beseech thee most merciful God the grace of the holy Ghost, who is the true fountaine of wisdomē, & light of our harts; that our minds being enlightned and

our

our vnderstandings cleared, by his presence, we may comprehend and vnderstand such things as we shal either read or be taught. And graunt that al our labour may serue to glorifie thy name, to helpe our neighbours, & also be wholesome & profitable to our selues. Who liuest and raignest world without end. Amen.

43 A praier to be said by a seruant.

Most benigne Lord and Sauour Iesu Christ, who being the sonne of God & Lord of al, for the loue of man hast taken vpon thy selfe the forme of a seruant; I beseech thee, seing that thou hast called me to serue others, that thou geue me an humble, obedient and seruiceable hart; that I may gratefully accept of this mine estate at the hands of thy prouidence, submit my selfe easily to those whom I am to serue, & be very

care-

careful that I do not in seruing others displease thee. Let me neuer murmur against thee or my superiors, nor enuy the better estate of others. In al things which are not preiudicial to the obedient which I owe vnto thee, make me in feare and simplicitie of hart obedient vnto them whom I serue, not seruing to the eye and wholly that I may please men, but from my hart and that to the end to please thee and fulfil thy commandments. Graunt finally that seruing my superiours diligētly, faithfully, and according to their desire, I may deserue to receaue of thee an euerlasting reward in heauen. Who liuest and reignest world without end. Amen.

44 A praier to be said before a sermon.

Almighty and enerstasting God,
who hast ordained that man
should not only feede vpon bread for
the

the sustentation of his body, but also should be refreshed with spiritual foode for the nurrishment of his soule: graunt vs we beleeche thee attentive cares to heare and vnderstand profitably thy word and Gospel: that likeas the Israelites being fedd with heauenly Manna subdued their enemies and entered into the land of promise; so we being fedd with heauenly doctrine overcome the world the flesh and the diuel, and marche the right and straite way to our promised countrie; where in the heauenly Hierusalem we may enioy thee euerlastingly. We are pilgrimes on the earth, keepe not bidden from vs thy cōmandments, but illuminate our eies that we may vnderstand the meruelous things of thy law. Let there be in vs a hunger and thirst of iustice, and let thy word as a heauenly treasure be
laid

laid vp in our minds, and like vnto good
 seede bring forth greate stoare of fruite
 in patience. Make vs, ô Lord, not only
 diligent hearers of thy word, but also
 careful and paineful doers of the same:
 that we may fulfil likewise in deeds
 that of thy word which we learne by
 our eares and belecue with our harts.
 Through Iesus Christ our Lord. Amen.

Praiers for the obtaining of
 diuerse vertues.

45 A praier for a firme & cōstant faith
 Graunt me grace, o Lord &c. as on
 Munday morning.

46 A praier for the feare of God.
 Most high, incomprehensible &c. as
 on Thursday night.

47 A praier for a sure and
 constant hope.
 Heare my praier &c. as on Munday
 morning.

48 For charitie.

O God who makest all things profite those that loue thee: geue vnto our harts an inuolable affection of thy charitie: that the desires conceaued by thy inspiration may be altered by no temptation. Through our Lord Iesus Christ &c. Amen.

See prayers for the loue of God on
Tueseday and wensday morning.

49. For the knowledge of our selues.
Lighten, o God euerlasting &c. as on
Tueseday morning.

50. For humilie.
Who art thou &c. as on Tueseday night.

51. For obedience.
G my God, o my loue &c. as on thursday
morning.

52. A praier for continencie.
INflame o Lord our reines & our hart
with the fire of the holy Ghost: that

with

with a chaste body we may serue thee.
and with a cleane hart please thee
Through our Lord Iesus &c. Amen.

See an other praier on Saturday
morning.

53. A praier for patience.

O God who by the patience of thy
only begotten Sonne hast van-
quished the pride of our ennemie :
graunt vs, we beseeche thee, worthily to
cal to remembrance those things which
he mercifully suffered for vs : and so
through his example patiently to suffer
al our crosses and aduersities. Through
our Lord. &c. Amen.

54. For liberalitie.

O Lord Iesus Christ most potent
and liberal God, who most bounti-
fully hast geuen vs al thy selfe ; when as
in most great labours and troubles of
body nothing sparing thy selfe, thou

com-

commaundedst al the thirsty to come to thee that thou mightest giue them wholesome water to drinke, and most liberally communicate vnto them the treasure of heavenly wisdom & diuine grace: finally thou hast most liberally powred forth for vs al thy blood, euen that which lay hid in thy hart and inward bowels, to the end to bestow thy selfe wholly vpon vs: I beseech thee that thou giue me a liberal mind, by which I may not only liberally bestow and imploy al my selfe and mine to thy humble seruice, honour & glorie, but also to the helpe, health and saluation of my neighbour. Who liuest and raignest with God the Father. &c. Amen.

55. A praier for the gift of teares.

Almighty and most meeke God, who vnto the people thirsting hast produced out of a rocke a fountaine

of liuing water: draw forth out of the hardnes of our harts teares of conpunction: that we may bewaile our sinnes, and thou taking mercy vpon vs, deserue to receaue remission of our offences. Through our Lord. &c. Amen

Praiers to be said for helpe in diuer spiritual necessities.

§6 For the tribulation of sinnes.
Shew graciously vnto vs o Lord &c. as before in the praiers in time of euen song.

§7 For remission of sinnes.
O God who repellst none, but by penance through thy merciful commiseration receauest sinners to thy fauour be they neuer so heinous: behold mercifully our humble praiers, and enlighen our harts, that we may be able to fulfil thy commaundments. Through our Lord &c. Amen.

§8. For

58. For the helpe of God against
tentations.

Make mine end o Lord &c. as on twel-
day night.

59. A praier in tentation.

O Merciful Iesu, the only refuge of
desolate & afflicted soules: ô Iesu
that hast made me and redeemed me, in
whom al things are possible to me, and
without whom I am able to do no-
thing; thou seest who I am, that here
prostrate my praiers, & powre out my
hart vnto thee: what I would haue, and
what is fit for me thou knowest: my
soule is buried in flesh and blood and
desires to be dissolved, and come vn-
to thee. I am vrged against my wil, and
violently drawen to thinke that which
from my hart I detest, and to haue in
minde the poison and bane of my soule.
O Lord thou knowest my mould and

making; for thy hands haue framed me and with flesh and skinne thou hast cloathed me: and loe this flesh which thou hast geuen me, draweth me to my ruine, and fighteth against the spirit. If thou helpest not I am overcome: if thou forsakest me I must needs faint. Why doest thou set me contrarie to thee and makest me grievous and a burdent to my selfe? Didst thou create me to cast me away? Didst thou redeeme me to damne me for ever? It had bene better for me neuer to haue bene borne, then through my fault to perish; O most merciful father, where are thy old and wonted mercies? where is thy gracious sweetnes and loue? How long shal mine enemy reioice ouer me, and humble my life vpon earth, and place me in darknes like the dead of the world? what am I, ô Lord, that thou set

rest

test me to fight alone against so mighty, subtile and cruel enemies, that neuer cease to bidd me a perpetual battel? O Lord why doest thou shew thy might against a leafe, that is tossed with euery wind, & persecutest dry stubble? wilt thou therefore damne the worke of thy hands? wilt thou throw me from thy face, and take thy holy spirit from me? Alas, ô Lord, whither shal I goe from thy face? or whither shal I fly from thy spirit? whither shal I fly from the incensed, but to thee appeased? whither from thee as iust, but vnto thee as merciful? Do with me, Lord, that which is good in thine eyes, for thou wilt do al things in righteous iudgment. Only reméber that I am flesh and blood, fraile of my selfe and impotent to resist. Shew thy selfe a Sauour vnto me, and either take away mine enemies, or graunt me grace

that without wound or faule, by thee
and with thee, I may overcome them;
sweete Iesus. Amen.

60 A prayer to be said when one is
troubled which any euil thought or
temptation.

O My Lord; hath it pleased thee to
be mocked, whipped, crowned
with thornes and to suffer death on
the crosse to the end that I should be
partaker of thy glorie and not offend
thee, and yet notwithstanding shal I
now hinder the fruit of thy pretious
merits and commit sinne against thee?
Alas suffer not this o merciful redee-
mer, but for thine infinite mercy and
for the pretious blood which thou hast
shed for me, I humbly beseeche thee,
o my God, now to helpe me, and not to
forsake me; seing that I can seeke for
aide of no other but of thee only.

Strengthen

Strengthen me, o Lord, against all tentations, and giue me grace according to my dutie alwaies to serue, feare and loue thee; and, by the assistance of thy holy Spirit, so to direct the course of my life in this world, that by thyne mercy, I may be numbred among thy elect in the world to come, and there enioy for euer the sight of thy glorious maiestie. Who liuest and raigest with God the Father in the vnitie of the same holy Ghost &c. Amen.

61. A praier to repel euil cogitations.

Almighty and most meeke God, behold mercifully our praers, and deliuer our harts from the tentations of euil cogitations: that we may deserue to be made a worthy dwelling place of thy holy Ghost. Through our Lord &c. in the vnitie of the same holy Ghost. &c. Amen.

62.

O Lord Iesu Christ, lo now againe I
a most vnhappy, vile, and vngrate-
ful sinner haue offended thee; I haue
dishonored thy maiestie, reiected thy
goodnes, and heaped vnto my selfe thy
iust anger. Thou knowest ô Lord how
carnal I am as yet; thou beholdest mine
immortification, my vaine fancies, my
negligence in spiritual exercises, my
hard hart that yeldeth forth no teares
of compunction for my grieuous of-
fences, and sinnes. O my Lord, my
God, I am full of sorow and greife, not
only that I haue sinned against thee,
whom I am bound to obey and loue a-
boue al things; but also that my greife
and compunction is so smal. I beseeche
thee, O redeemer of the world, withal
my hart to wound my soule with the
sorow

sorrow of most perfect contrition : and for as much as perdition & offence proceedeth from me, and grace and mercy from thee, I purpose euer hereafter by the assistance of thy grace, to keepe my selfe from al misdeeds, to avoid al occasions of sinne, and to confesse and do satisfaction for that which I haue already done. Strengthen me, ô Lord, in al my good purposes, that there may be nothing in me which may make diuision betweene thee & mee. Who liuest and reignest world without end. Amen. Prayers to be said in time of diuerse temporal and corporal necessities.

63 A prayer for raine.

O God, in whom we liue, moue and be : graunt vs conuenient raine : that being sufficiently succoured with helpes temporal, we may the more confidently desire eternal. Through our

Lord

Lord Iesus &c. Amen.

64 For faire weather.

HEare vs, ô Lord, crying vnto thee :
and graunt vnto vs humbly pray-
ing, faire weather : that we who are iu-
stly afflicted for our sinnes, thy mercy
preuenting, may feele thy clemencie.
Through our Lord Iesus &c. Amen.

65. In time of tempestuous weather,
thundering or lightning.

ALmighty God, King of the euer-
lasting Empire, who giuest food
to al flesh, who couerest the heauens
with cloudes, and preparest raine for
the earth : who hast commaunded the
Angel that he should not hurt the earth
the sea, nor the trees : spare those that
feare thee, and be pacified and merciful
to thy humble suppliants. We beseeche
thee, ô Lord, that the IncurSION of boy-
sterous winds and stormes depart from

vs; that the calamitie of tempests, the noise of haile, the striking or blasting of lightning, & al other snares and treacheries of the ennemie be tempered, and hurt vs not. Let daungerous thunder, huriful raine, blasts of windes be moderately delayed and stayed: let likewise al the spirits of stormes, and the tempests of the aire by the right hand of thy power be ouerthrowen.

O Lord who thunderest from heauen, and giuest thy voice: who sendest thy darts and multipliest thy lightning, turne away we beseeche thee, this most boisterous tempest that it bring not to vs destruction. Represse thy lightning and darts that they hurt vs not. Keepe and preserve vs and al ours that we perish not. Protect our houses that they be not set on fire from heauen and consumed. Defend our cattle fields and
fruite

fruite from stormes of haile. Keepe in, and appease we beseeche thee most merciful Lord, the anger of thy furie, that we who for our sinnes are iustly afflicted, by the helpe of thy mercy may feele thy grace and pardon. Through Christ our Lord. Amen.

Let al wicked spirits we beseeche thee o Lord be repelled from thy house: and let the malignitie of the tempests of the aire depart. Trough our Lord &c. Amen.

Add, if thou please, the commemoration of the crosse which thou shalt find among the morning praiers.

66 A praier for the fruits of the earth.

A Almighty and most gracious Lord God, open I beseeche thee the hand of thine infinite mercy; lift vp the eyes of thy bou:iful prouidence; behold our daily needinesse, and fil the whole

earth

earth with thy blessing, that thou mayst provide for the necessites of thy creatures. Crowne the yeare of thy benignitie, that the earth may bring forth to thy people desired fruites. Preserve and keepe that which is now vp and come forth from haile and al other tempests whatsoeuer, as also from blighting and al hurtful and enil disposition and intemperatenes of the aire. But principally, I beseeche thee ô creator of al things, that thou giue vs a mind to feare and dylie worship thee: lesse that we be vnworthy to receaue these benefits at thy hands. Wherefore graunt vs grace to carrie our selues as dutiful and obedient children in thy sight, that the bread of thy table may be due vnto vs. Let vs also through thy diuine assistance be alwayes careful to do thee honour and humble seruice and

be

be grateful for the benefits receaved.
 Finally cause vs by thy helpe to vie al
 the gifts and blessings which thou hast
 bestowed or shalt bestow vpon vs to
 thy glorie and the good of our owne
 soules. Through Christ our Lord. Amē.

67 For any necessitie whatsoever.

O God our refuge & strength, heare
 the deuout prayers of thy church
 thou thy selfe being the authour of pie-
 tie: and graunt that, that which we
 aske faithfully, we may obtaine effectua-
 lly. Through our Lord Iesus Christ
 &c. Amen.

68 For any tribulation whatsoever.

Almightie God despise not &c. as to-
 wards the end of the morning prayers.

69 A prayer for al those that are affli-
 cted for the catholike religion.

Almighty God father of al mercies
 and God of al cōfort: haue mercy

vpon

vpon vs thy afflicted members of thy catholike church : forgiue vs our sinnes, giue vs time to do penance, grace to resist sinne, and peace to serue thee in holines. Comfort those that be thy prisoners, relieue those that be straügers in dispersion, succour al that be afflicted for confessing thy holy name. Make vs worthy to suffer, giue vs strength to beare, and constancie to confesse. Let no feare, or force remoue vs frõ thy vnity, let no craft of the diuel deceaue vs, nor deuise of man ouercome vs. Discerne thy cause, ô Lord, humble thine enemies and comfort thy seruants : that we may giue thanks to thee, and glorifie thy blessed name in thy holy church. Graunt this, ô my God, for the loue of Iesus Christ our Lord who suffered a bitter death to make his church glorious. Through the same our Lord Ie-

fus

Iesu Christ. Amen.

70 A prayer in time of affliction.

O Lord Iesu Christ, who vnto the glorie of thy name and the health of our soules minglest crosses with ioy and aduersity with prosperity, I thanke thy gracious goodnes that thou hast remembred me, and visited me thine vnprofitable seruant with this little crosse. But I humbly craue of thee grace that my soule may receaue of this smal visitation and tentation that fruite and profite which thou desirest; and that this be by no meanes hindered by mine impatience and ingratitude. Stretch forth thy hand to me weake, and hold me vp with the same, lesse that I fal. I beseeche thee farther, if it please thee, to take away this crosse from me: not with standing let not my wil but thine, which is alwaies holy, be done.

Thou

Thou hast full and perfect authoritie to iudge and decree of thy children: neither doth any man know better then thou doest what medicines and saues are agreeable to our diseases and soares. Reproue, rebuke. burne, hew, ô father, for a time in this world, that thou mayst spare for euer, yea if it be but for a time in purgatorie, in the next. I know that thy rodd doth profite many whiles thou rebukest thy dearly beloued children, and by rebukeing purgest, prouest and exercisest them before thou crownest them. My hart is prepared; my hart, O God, is prepared to be obedient and subiect vnto thy fatherly rodd, and to haue my patience proued in aduersitie howsoeuer and as long as it shal please thee. I haue hoped in thee ô Lord, I shal not be confounded for euer. I submit and commit my selfe

E e

I haue

wholy to thy wil. Although thou shalt kil me, I wil hope in thee the fountaine of life. Preserve, ô Lord, and increase this my patience and resignation. Who livest and raignest world without end. Amen.

71. A prayer to be said in time of any temporal affliction, as of famine, warre, persecution, the plague &c.

Remember not, ô Lord, our finnes, Revenge not according to our deserts the offences of our parents, magistrates, kinsfolke & neighbours. We deserve alas not only the present scourges of thine anger, but also those which are imminent, yea those which are everlasting. We be vnto vs who have sinned so diversely even after that we had known the way of thy iustice; and do either with obstinate harts reiect thy benignitie and mercy which allureth,
in

intireth, and expecteth vs to penance,
or at the least with blinde eyes and deafe
eares neglect it. We are farre from
acknowledging thy hand severely pu-
nishing vs & the time of our visitation,
and from doing true penance accor-
ding to the example of the Niniuites.
We conuert not our selues to thee with
al our harts, in fasting, teares, and be-
wailing as thou wouldest haue vs. But
conuert vs. O God our Saviour, and
peare & wound these our stonie harts
with the dart of most inward sorrow
and contrition: that likeas by disobe-
dience we haue departed farre from
thee the fountaine of grace, so we may
now in earnest, and out of hand with a
contrite hart & humbled spirit returne
to thee our cheefe good and final fe-
licitie. We beseech thee farther, O mer-
ciful Lord, that thou wilt vouchsafe

either to turne away from vs the
scourges of thine anger by which thou
doest chastise our sinnes both at home
and abroad, or so to temper & assuage
them, that they may be wholesome
portions for the curing of our soules.
Let the rust of our flesh be more and
more by this fire of affliction consum-
ed: graunt that we may humble our
selues vnder thy mighty hand, that to-
gether with thy friends and elect, pa-
tience being our guid, we may receaue
the fruite of thy probation. And al-
though trulie we haue deserued greater
punishments, and are altogether vn-
worthy of pardon, yet we beseeche thy
sweete and infinite clemencie, ô father
of mercies and God of al comfort, that
thou wilt vouchsafe both to loose the
bands of our sinnes, and also to graunt
vs the spirit of true conuersion and pe-
nance,

nance, and to bestow vpon vs such dispositions and meanes as are necessarie for our true reconciliation to thee, and our deliuerie from these present dangers of body and soule. Through Iesus Christ our Lord &c. Amen.

72. A praier to be said in time of warre for peace.

Almighty & merciful God send vs rest from the boisterous stormes of warre: because thou wilt graunt vs al good things, if thou shalt giue vs peace of mind and bodie. Through our Lord Iesus &c. Amen.

73. In time of warre for victorie.

O God who breakest battels, dissoluest warres, and by the power of thy defence conquerest the impugnors of those that hope in thee: helpe thy seruants craving thy mercy: that the fiercenesse of al their enemies: being

vanquished, with neuer ceasing thākeſ-
giuing we may praiſe thee. Through
our Lord. &c. Amen.

74. In time of famine and the plague.

Grant vs we beſeech thee, ô Lord,
the effect of our deuoute petition:
& mercifully turne from vs the plague
and famine: that the harts of mortal
men may both know that ſuch ſcour-
ges proceede from thine indignation,
and alſo ceaſe by thy commiſeration.
Through our Lord. &c. Amen.

In time of the plague; only, leaue out
the word famine: and in time of famine
only leaue out the word plague.

75. For auoiding of the plague
or any other mortalitie.

O God who deſireſt not the death,
but the repentance of ſinners, looke
mercifully vpon thy people returning
to thee: that whiles they be diuoted vnto
thee,

thee, thou remoue frō them the scourges of thine anger. Through our Lord. &c. Amen.

76 A praier to S. Sebastian
against the plague.

A Almighty & euerlasting God who by the merits of blessed S. Sebastian thy most glorious martir hast recalled & caused to cease a certaine general plague & mortality of men grant vnto thy suppliants that they who putting their trust in thee shal flie vnto him for the recalling and ceasing of the like plague; by his merits & praiers may be deliuered from the same & al other tribulations. Through our Lord &c. Amē.

77 Against the pestilence or
murraine of cattle.

O God who to ease the labour of men hast also substituted solaces and helpes of dumbe beastes: we hūbly

befeeche thee: that thou preferue
thofe things to our vſes from perishing,
without which the condition of
man is not nurrished. Through our
Lord Ieſus Chriſt &c. Amen.

78 For defence from enemies.

Looke mercifully vpon vs ô God
our protectour, & defend vs from
the daunger of our enemies: that al
trouble being remoued, with free
minds we may ſerue thee. Through
our Lord. &c. Amen.

PRAIERS

TO BE SAID BEFORE AND AFTER CONFESSION.

*Rules to be observed by him that
cometh to Confession.*

FIRST before Confession examine thy conscience with diligence ; for if through thy greate negligence thou forget any mortall sinne thy Confession is sacrilegious.

Secondly cause in thy selfe an expresse, actual, & deepe sorow for al mortall sinnes past, but especiallie for those which thou art to Confesse : because without sorow thy Confession is likewise sacrilegious. And this sorow thou maiest procure not only by earnest, petition of it at Gods hands, but also by the consideration of the multitude and abomination of thy sinnes, of the greatnes of the majestie of God offended, and his hatred of sinnes ; of the

day

day of iudgment, the paines of hel, the damage which sinne bringeth, to wit the losse of God, his grace, &c. finally by calling to mind and vveighing the benefits of God.

Thirdlie thou must haue a resolute purpose and an expresse determination to auoide at the least al deadly sinne, and also in some cases the occasions of sinne; otherwise thy Confession is of no force but sacrilegious as before.

Fourthly thou must haue a ful purpose to Cōfesse, & in Cōfession must as neare as thou canst trulie & faithfully, neither adding or diminishing any thing, open at the least al thy mortal finnes; both thoughts and deeds, together with those which thou fearest to be mortal. Expresse also the number and necessary circumstances of such sinnes; other circumstances not necessarie omitte; if any great negligence be committed in the first, thy Confession is naught and sinful. And note that those circumstances are termed necessarie, which either make a sinne of it selfe venial, to be mortal (as to steale a thing of smal moment to the end to make an other sweate or blasphemie; to do a thing which thou thinketh a mortal sinne although in verie deece it be none &c.) or change the nature

of the sinne, making that sinne which was of one kind to be of another, (as it is for one to steale or commit fornication in the church, to be naught with a married woman, one of his kinred &c.) : or multiplie the sinne by making one sinne, two, (as to steale that he may commit adulteric; to comit that sinne which he hath vowed neuer to commit, to procure or take deliberate delight in pollution with an adulterous affection &c.) ; or haue an excommunication adioyned (as to strike a clergy man). Finally the circumstance is to be confessed if it be necessary for restitution or satisfaction. Concerning venial sinnes, although to omitte in Confession a venial sinne certainly known to be but a venial sinne it be no mortal sinne, yet for diuerse good considerations euery one wished not to conceale them. But this notwithstanding neuer confesse them without sorrow for them and a purpose of amendment, except these wants be also expressed.

Fiftly; hence in confessing thy sinnes conceale nothing through shamesfastnes, but be courragious in accusing thy selfe & confounding the diuel. Remember that by a smal confusion in confessing to one in this life, not only

eter-

eternal damnation, but a greater confusion when thy soule shal come to be inged before God and al the court of heaven, wil be auoided in the next. Confesse also thy sinnes of thy selfe without being demaunded touching this and that of the priest. For whosoever cometh to this sacrament intending to Confesse no more then is gotten from him by questions or interrogations, if he be guiltie of mortal sinne committeth sacrilege as before, and receiueth no benefit. Further if thy sinnes touch any other person name him not if thou canst choose: for thy neighbours sinnes in confession are not by thee to be reuealed.

Sixtly choose a sufficient ghostlie Father: that is to say one authorized by his superiours & as neare as thou canst one learned, discrete and vertuous.

Seauenthly, if a certaine time for the doing of thy penance enioyned & accepted in Confession be appointed by thy ghostly Father, do it according to his appointment; but if no such time be appointed, do it as soone as coueniently thou canst; not to performe it at al through thy negligence if it be of moument is a mortal sinne.

Lastly.

Lastly concerning other outward actions to be used in Confession behaue thy selfe as followeth; First when thou comest to thy ghostly Father kneele downe on his left side (if he bid thee not kneele on the right); let thy face be the contrarie way vnto his; so that if his face be towards the east thine be towards the west &c. Being on thy knees, hauing first blessed thy selfe, ioine thy hands together before thy breast: then aske thy ghostly fathers blessing saying:

Benedicite.

After his blessing humbly receaue with thy bodie bowed and thy hands stil ioyned before thy breast say.

I confesse vnto almighty God, to blessed S. Marie euer a Virgin, to blessed S. Michaël the Archangel, to blessed S. Iohn Baptist, to the holy Apostles S. Peter and S. Paul, to al the Saints, and you my ghostly Father, that I haue exceedingly sinned in thought, word, and deed, through my fault, through my fault, through my most greivous fault.

Here erect thy body and confesse thy sinnes

say.

laying : I haue offended God &c. Thy finnes being al confessed with a sorowful hart and a firme purpose of a mendment conclude thus :

Therefore I beseech blessed S. Marie ever a Virgin, blessed S. Michaël the Archangel, blessed S. Iohn Baptist, the holy Apostles S. Peter and S. Paul, al the Saints, and you my ghostly Father to pray to our Lord God for me.

After that the priest hath said, *Miseriatur* &c. erect againe thy bodie, receaue and marke diligently thy penance enioyned, and then bowing low againe thy bodie with greate humilitie receaue absolution.

Being departed from thy ghostly father give God thanks for the benefite receiued; desire him to give thee constancie in thy good purposes, and say if thou please one or more of the praiers hereafter assigned to be said after Confession.

P R A I E R S , B E F O R E
Confession.

A prayer to stirre up attrition.

I Bow my knees before thy maiesty. O God eternal and terrible, in whose hands are al things, and who only in this world iustifiest sinners. Thou trulie art not only the God of comfort; but also of reuenge, and that strong iealous God visiting the iniquities of the fathers vpon the children to the third and fourth generation. How terrible are thy iudgments against the wicked, and sinners, vpon whom thou laiest vnspokeable punishments both in this world, and the world to come; iudging also the iustices of thy seruants, in such sort that the iust man is hardly saued, & no liuing man is iustified in thy sight. I verilie confesse my selfe to be one of those sinners who being conceaued

and

and borne in finnes, do daily sinne and grieuously offend thy maiestie, heaping finnes vpon finnes, without feare or repentance. I haue sinned in very truth against heauen, and before thee ô Father, neither am I worthy to be called thy sonne (or daughter), not thy freind, not thy seruant; who haue passed the time of grace & penance hitherto allotted & granted me, not only idly but also wickedly. By how much the greater and more wondrous thy goodnes, patience, & long forbearance towards me hath bene, whiles thou didst expect, cal and allure me sinning to penance; by so much the more greiuous and damnable mine ingratitude & obstinacie hath bene when as I refused to beare thy yoake, & according to the hardnes of my heart hoped to my selfe wrath more and more by sinning.

I haue

I haue like vnto a dogge often returned to my vomite ; mine iniquities, which day and night crie out against me, and prouoke thy iustice to punish me, are gone over my head and as a heavy burden are become heavy vpon me. Woe be vnto me a drie and withered tree, an vnfruitful figge tree, a tree loaden with rotten fruite, vnto whose root an axe is now put to cut it downe and for which a fire is prepared forthwith to burne it. What shal I do a miserable wretch, when as thy sonne, a iust Lord, and a reuenger of al mine iniquities, shal come to iudge, and shal iustly render vnto me according to my euil deserts? wil not he pronounce that sentence against me ; cast out the vnprofitable seruant his hands and feete being bound into outer darknesse? And would God I were only an vnprofi-

table, and not also a wicked seruant deseruing dānation. I haue truly long since through my many sinnes crying to heauen, deserued that punishmēt which thou hast most iustly threatened to those that know the wil of their master and do it not, and to al that are guiltie of relapse, vngrateful, & disobedient. But because, ô Lord, thou takest no pleasure in the perdition of the liuing, and willingly doest pardon the conuerted, & callest into the way those that go a stray, therefore I ought not, nor can dispare of thy goodnes and mercy. Behold therefore most gracious God the face of thy Christ and our mediatour, who willingly offered himselfe for vs on the altar of the crosse, that being dead in sinnes we may be raised by penance to the life of grace. And for the loue and merits of

that

that immaculate lambe, which bore the sinnes of the world, and for his blood abundantly powred forth for sinners and the punishment due vnto them, take from me, I beseeche thee, this my stony hart, that mine inward hardnes may be mollified and fastened to true penance, and I may conceiue iust griefe and sorow of mind for so many, and so great sinnes committed, & so I may offer vp to thee a contrite and humbled spirit (which verilie is vnto thee a grateful sacrifice). Let it suffice that I haue hitherto sinned & crucified thy Sonne. Create, ô God, in me a new and cleane hart, that being entred into the narrow way of penance, and reconciled to thee and thy church, I may beginne to leade a better life and shew forth workes worthy of penance to the glorie of thy name. Who liuest and raignest God

world without end. Amen.

*A prayer to stirre up contrition, and
for remission of sinnes.*

VV Ho wil giue to my head water and to mine eyes a fountaine of teares, that I may bewaile both day and night my sinnes and ingratitude towards God my creator. Consider my soule the multitude of the benefits of God bestowed vpon thee, and be thou cōfounded and ashamed of thine iniquitie and wickednes. Consider who thy creator is and who thou art; how he hath behaued himselfe towards thee, and thou thy selfe towards him. Thou hast made me, ô Lord, when I was not and that according to thine owne image; thou from the first instant of my being hast bene my God, my Father, my deliuerer, and al my good. thou with the benefits of thy prouidence

dence hast preserved my life euen til this present. But because these things, ô gracious Lord, cost thee nothing, to bind me more fast to thee, thou wouldest needs giue me a present bought by thee most dearly. Thou hast come downe from heauen to seeke me in all those waies in which I had lost my selfe. Thou hast exalted and made noble my nature by vniting it in one person with thy diuinitie ; by thy captiuitie thou hast loosed my bonds ; by deliuering thy selfe into the hands of sinners, thou hast deliuered me from the power of the diuel ; and by taking vpon thee the forme of a sinner thou hast destroyed my sinne. These things thou didst to allure and bind me vnto thee, to strengthen my hope, to make me detest sinne by beholding what thou hast donne and suffered to ouerthrow

the kingdome of sinne; and also that being ouercome and ouerwhelmed with the multitude of thy benefits, I should loue him who did so much for me and loued me so dearely.

Behold ô God thou hast redeemed me, but what had this auailed me if I had not bene baptized? Among so many infidels as are in the world thou hast brought me to thy faith and Baptisme. Then that couenant was made, that thou shouldest be mine, & I thine; thou my Lord, and I thy seruant; thou my father, & I thy child; that thou shouldest behaue thy selfe as a father towards me, & I as a child towards thee. What shall I say of the other Sacraments which thou hast instituted for remedies of mine euils, making a plaister for my soares of thine owne most pretious blood.

Hauiug these helpes, yet I haue not

remai-

remained in goodnes, but my wickednes hath bene so greate, that I haue lost my first innocencie; and thy mercie on the other side so greate that thou hast patiently hitherto expected me. O my hope and Sauour, how can I without teares cal to remembrance, how oftentimes thou mightest iustly haue bereaued me of my life, and yet nothing happened vnto me amisse. How many thousand soules peradventure now burne in hel, which haue lesse sinned then I? & yet I burne not there.

What had become of me if thou hadst taken me away when thou tookest them? who then, ô Lord, bound the hands of thy iustice? who held the rodd of thy iudgments when as I by sinning prouoked it? What in me pleased thee, that thou didst deale more meekely with me, then with others? My finnes

cried vnto thee, thou stoppedst thine
eares: my malice euery day increased
against thee, and thy mercie euery day
increased towards me: I sinned and
thou expectedst me; I fled away, and
thou followedst me: I was wearied in
sinning, thou wert not wearied in ex-
pecting. In the midst of my sinnes I
receaued from thee diuerse good inspi-
rations, & louing reprehensions. What
then, ô Lord, shall I now render vnto
thee for al these benefits which I haue
receaued of thee? Because thou hast
created me, I owe thee al that I am;
because thou hast preserved me, I owe
thee al that I am and liue; and because
thou hast giuen me thy selfe, what shall I
render vnto thee? If al the liues of An-
gels and men were mine, and I should
offer them vp al vnto thee as a sacrifice,
what were this oblation, if it were com-
pared

pared with one droppe of thy blood which thou hast shed for me so abundantly? Who therefore wil giue teares to mine eyes that I may bewaile mine ingratitude, and wicked retribution or requital of these thy so many benefits? Helpe me Lord, giue me thy grace that I may worthily confesse mine iniquities. For I am that vnhappy wretch which hath sinned against heauen and before thee; I am thy creature made according to thine image; take away from me that which I haue made, and thou shalt find and knowe that which thou hast made. I haue bent al my forces to do thee iniurie, and haue offended thee by the workes of my hands. My feete haue bene swift to euil; mine eies haue bene dissolute to al vanitie; and mine eares haue bene alwaies open to trifles and lies. Mine vnderstanding which
should

Should haue contemplated thy beauty
and haue meditated both day and night
on thy commaundments, hath con-
templated transitorie toys and me-
ditated day and night how to trans-
gresse thy said commaundments. My
wil was by thee inuited to the loue of
heavenly delights and delicacies; but it
preferred the earth before heauen, and
spreade mine armes, which thou hast
consecrated to thy loue, to the filthy
loue of creatures. This is, ô my Lord, the
reward, this is the fruite which I thy
creature haue yelded. Alas, what can I a
wretch answere, if thou entrest with
me into iudgment, & saiest; I haue plan-
ted thee a chosen vineard al true seede,
how then, ô strange vineard art thou
turned to me into that which is depra-
ued? And if I can not answere to this
first question concerning my creation,

how

how shall I answere to the second concerning my conseruation? Thou ô merciful God hast preserved him by thy prouidence who thought of no other thing, but how to violate thy commaundments and to set vp the kingdome of sinne against thee. Thou hast moued that tounge which dishonoured thee; thou hast gouerned those members which offended thee; in so much as I haue not only bene vngrateful for thy benefits, but also vsed thy benefits themselues as weapons against thee. Thou hast made all creatures for my vse to allure me to loue thee, I haue abused them, and of then diuerse times taken an occasion of sinne: I haue made choice rather of the gift, then of the giuer: I haue bene blinded by them, and haue not lifted vp mine eies at the sight of them, and con-

sidered

sidered how much more beautiful the
creatour is then the creature. Thou hast
giuen me al things to the end that I
should giue thee my selfe, and al things
haue serued me; but I haue neuer giuen
thee glorie, or paid thy tribute due.
Thou hast giuen me health and the
diuel hath gathered the fruits therof;
thou hast giuen me strength, and I haue
spent it in the seruice of thine enimie.
What shal I say? Wherefore haue not al
the calamities and miseries which I
haue knowen to haue fallen vpon
other men and touched not me, bene
a sufficient argument vnto me, that my
deliuary from euery one of them was a
peculiar benefit from thee. O most
gratious Lord shal I be vngrateful for
these benefits? If the fiercenesse and
crueltie of Lions and serpents is asswa-
ged with benefits, why shal not thy

bene-

benefits be fufficient to tame and af-
wage my finful hart?

But if fo ftrict an account fhall be de-
maunded for thefe things which coft
thee litle, what account wilt thou afke
of thofe which thou haft bought to thy
felfe with thy moft precious blood?
how haue I peruerred thy counfels?
how haue I violated the miftery of thine
incarnation? Thou wert made man to
make me a God; I haue made my felfe a
beaft & the child of the diuel: thou haft
come downe to the earth to bring me
to heauen; I haue not harkened and
acknowledged this high vocation, but
haue perfeuered in the durt and myre
of my balenes and wickednes: Thou
haft deliuered me; I haue againe caft
my felfe downe headlong into mine old
bondage: thou haft railed me, I haue
againe embraced death: thou haft made

me

me one body with thee, and I haue coupled my selfe againe with the diuel. So many and so great benefits could not do so much as make me know thee; nor so many tokens of loue make me requite thee with loue; nor so many deserts & gifts make me hope in thee; nor such a strict kind of iustice as appeared in thy passion make me feare thee. Thou hast humbled thy selfe euen to the dust of the earth, I puffe my self vp with pride; thou hangedst naked on the crosse, I seeke the world and worldly delights: Thou being God wert buffeted; if any man touche my garment who am only a most vile worme, I am moued to anger. What shal I say my sweete Sauiour? Behold how greate thy mercy and charitie is towards me; thou wouldedst die to kill my sinnes; and I trusting in the same thy mercie,

goodnes,

goodnes, and loue, haue not feared to sinne against thee; what greater impietie can be imagined? I haue taken occasion of thy goodnes to worke mallice, and of that meane which thou hast vsed to kil sinne, I haue taken an occasion to raise againe sinne in my selfe. Because thou wert so good I thought I might without preiudice be euil, and because thy benefits were so many, I thought I might without punishment render vnto thee as many iniuries. Thus I haue made thy medicines occasions of sinne, and haue turned that sword which of thee I receaued to defend my selfe from mine enimies, against mine owne bowels, & with the same murderhered mine owne soule. Finally thou hast died (as we are taught by thy Apostle) that they that now liue may not liue to themselues,

but

but vnto thee; and I as the child of Iezabel haue made thy death a meane to deprive my selfe of thy blessings, by flying from thy seruice and making my selfe the bond slaue of thine enemies. Alas what doth he deserue that comitteth such enormities? If dogges haue eaten the flesh of Ieazbel what wil be come of me? If the Apostle make it so hainous a matter, of the law it selfe to take occasion to breake the law, how greate is my malice who of grace and mercie haue taken an occasion to offend grace and mercie it selfe.

O most patient Lord who for sinners hast suffered buffets, but farre more patient in suffering sinners: wil this thy patience indure for euer? I remember what thou hast said by the prophet, I haue held my peace, I haue kept silence, I haue bene patient: as one

being

being in labour with child, I wil speake. I see that the earth which yeldeth not fruite after raine, is reiected and cursed; I see that the vineard which being wel tilled produceth no grapes, but wild vines by ther is commanded to be destroyed. Wherfore o improfitable and vnfruitful branch; why doest thou not feare the voice of that potent husbandman, that dresser of his vineard who (as truth it selfe reporteth) taketh away all branches not bearing fruite and casteth them into the fire. What shall I do, my Lord; what shal I do? I confesse I am not worthy to come into thy sight, nor to behold thee. whither shal I flie from thy face? Art not thou my Father, and in very truth a Father of mercies which haue no end, or measure? For although I haue (as much as lay in me) for a long time desisted to

be thy child; yet thou euen to this present doest not desist to be my Father. Although I haue done many things worthy of damnation; yet thou hast not lost a meane to saue me. what then shal I do, but cast my selfe downe at thy feete, and humbly craue mercy? whom shal I call vpon, but thee, who wil helpe me if not thou? Art not thou my creatour, my gouernour, my redeemer, my deliuerer, my king, my pastour, my priest, and my sacrifice? Whither then shal I goe, whither shal I flie, but vnto thee? If thou repel me, who wil receaue me? if thou reiect me, of whom shal I seeke succour? Acknowledge, o Lord, & receiue this wandering sheep: behold I come al ful of wounds, thou canst heale me; I come al blind, thou canst giue me sight; I come al dead, thou canst raise me; I come al ful of the

leprosie

leprosie, thou canst make me cleane. Thou shalt sprinkle me, o Lord, with Isope (with thy pretious blood shed for me), and I shal me made cleane: thou shalt wash me and I shal be made more white then snow. Thy mercy is greater then mine iniquitie, thy clemencie exceedeth my malice: and thou canst forgive more then I can sinne. Do not therefore, o Lord, do not repel and reiect me, do not behold the multitude of my sinnes, but thine infinite mercy. I resigne my selfe wholie into thy hands. Thou, ô God, who art able to do all things, cōuert me vnto thee, renew my spirit, enlighten mine vnderstanding, sanctifie my mind, increase my strength of body and soule, that I may depend only of thee, feare and loue thee aboue all things, cōfesse my sinnes sorrowfully, obtaine pardon mercifully, serue thee

G g 1

feruently

feruently, and in al mine actions hereafter conforme my selfe to thy wil and pleasure. Who liuest and raigest world without end. Amen.

An act of contrition to obtaine remission of sinnes in forme of a praier.

O Lord Iesu Christ, true God and man, my creator and redeemer, I am sorie and repent with al my hart that I haue offended thee my Lord and my God, whom I loue aboue al things, and I firmelie purpose to sinne no more, and to auoid al occasions of sinning, to confesse, and fulfil my penance, which shal be inioyned me. And for a satisfaction of al my sinnes, I offer vp vnto thee thy passion and death, the merits of the B. Virgin Marie and of al thy Saints, and al my workes and my whole life. And I trust in thine infinite goodnes and mercie, that
through

through the merits of thy pretious blood and death thou wilt forgiue me al my sinnes. I beseech thee finallie to impart vnto me thine abundant and effectual grace, through which I may be able to beginne to lead a holie life and to seeue thee perfectlie & throughlie euen to the end. Who in perfect trinitie liuest and raignest God world without end. Amen.

*A preparatorie praier before Confession
taken out of the Primer.*

MAker of heauen and earth, King of Kings, & Lord of Lords, who hast made me of nothing according to thine owne image and likenes, and hast redeemed me with thine owne blood, whom I a sinner am not worthy to name nor to cal vpon, nor in hart to thinke of: vpon my knees I beseeche thee, and humblie pray thee,

that thou mercifullie behold me thy wicked seruant. And be merciful vnto me, who hadst mercie vpon the woman of Canaan, and Marie Magdalene: who hast pardoned the publicane, and the theefe hanging on the crosse. Vnto thee, most benigne Father, I confesse my sinnes, which if I would I cannot hide from thee o Lord. Forgiue me, o Christ, whom I of late haue much offended by thought, word and deede, & by al meanes by which I a fraile man and a sinner could offend, through my fault, through my fault through my most greiuous fault. Therefore, o Lord, I beseech thy clemencie, who for my saluation hast descended frō heauen, who hast raised David from the fal of sinne, pardon me o Lord, pardon me o Christ, who hast pardoned S. Peter denying hee. Thou art my creatour, and my

redce-

redeemer, my Lord and my Saviour,
my king and my God. Thou art my
hope and my confidence, my gouern-
ment and my helpe, my comfort and
my strength, my defence and my deli-
uerie, my life, my saluation and my re-
surrection, my light and my desire, mine
aide and my refuge: I request and desire
thee, helpe me and I shalbe whole and
saued: gouerne me, and defend me;
comfort me and solace me; confirme
me and make me ioyful, illuminate
me, and visite me. Raise me being dead,
because I am thy workemanship and
thy worke. O Lord despise me not,
because I am thy seruant and vassal
although euil, although vnworthy,
although a sinner; but such as I am
whether good or bad I am alwaies thine.
To whom shal I flie, except I shal go
vnto thee? If thou reiect and cast me

of, who wil receaue me? if thou despise me, who wil looke vpon me? Acknowledge therfore and receiue into thy fauour me an vnworthy wretch flying backe againe to thee although I am vile and vncleane: for if I am vile and vncleane, thou canst make me cleane: if I am blind thou canst make me see: If I am sicke thou canst heale me: If I am dead and buried thou canst raise me; because thy mercie is greater then mine iniquitie: thy pietie is greater then mine impietie, thou canst demitte and forgive more then I can commit; and pardon more then I a sinner can offend. Despise me not therefore o Lord, and regard not the multitude of mine iniquities: but according to the multitude of thy mercies, haue mercy vpon me, and be mercifull vnto me a most greivous sinner: Say vnto

my

my soule, I am thy saluation, who hast said; I wil not the death of a sinner, but rather that he be converted and live. Convert me o Lord vnto thee, and be not angrie against me. I beseeche thee, o most merciful Father, for thy mercies sake, I humbly craue, and instantly pray thee, that thou wilt vouchsafe to bring me to a good and happie end, to true penance, pure confession of al my sinnes and condigne satisfaction. Amen.

An other prayer before Confession.

Most soueraigne, mighty, & merciful Lord, who of thine infinite loue & mercie towards mankind, hast ordained in thy church the Sacrament of penance, as a most medicinable and wholesome salue to heale our spiritual woundes, and to purge vs from the filth wherewith after Baptisme we defile our soules, behold I thy most vile and
vngate.

vngrateful creature, hauing since my last confession many waies and most greiuously offended thee, purpose through thy grace, to flie vnto this Sacrament for my remedie: and according to thy diuine ordinance to confesse my sinnes vnto thy seruant, hoping therby that according as thou hast promised I shal receaue a ful and perfect absolutiō.

Geue me grace therefore, ô Lord, that likeas of thy goodnes thou hast inspired into my hart a desire to apply this medecine to my ghostly griefes, so I may with due reuerence, contrition, and sinceritie vse the same to the glorie of thy name, and the ful remission of my sinnes. Open vnto me, ô Lord, the secrets of my soule, and make me know al my sinnes & iniquities whatsoeuer. Geue me also due sorow for the same, and grace purely plainly, sorowfully,

sin-

sincerely, and with a firme and constant purpose of amending my life to vnfold them to thy vicare my ghostly phisitiō.

O Lord my gracious God, and only comfort of my soule, seing that in al things I should sincerelie serue thee, and I through thy grace desire nothing more then to do the same: why is it O Lord, that I stil offend thee? why fal I so often into relapse of my former follies? Thy grace is not wanting but mine vngratiuousnes and incostancie is the cause therof, for the which I am most hartilie sorie. In this instant I purpose with my selfe to fight couragiously, and in the next I faint and faile in this my good purpose. wherefore for this reason I haue iust cause to humble my selfe, and to thinke that on the earth there liueth not a more vile and wicked creature then my selfe. Increase in me

I be-

I beseeche thee, ô merciful Lord, daily thy grace and the soueraigne vertue of humilitie: and graunt that at the length I may know thee and know my selfe: thee in thy maiestie and mercie, my selfe in mine abominations and miserie: and that I may henceforth fight more manfullie and obtaine the victorie ouer mine enemies; through thy gracious helpe & fauour mine onlie Redeemer and Saviour Iesus Christ: Who with the Father and the holy Ghost reignest one God euerlastingly. Amen.

An other praier before Sacramental confession out of the primer.

R Eceauē my confession, o most benigne & merciful Lord Iesu Christ the only hope of the saluation of my soule, and giue me I beseech thee contrition of hart, and graunt teares to

mine

mine eies, that I may bewaile daies & nights with humilitie and puritie of hart al my negligences. Let my praier, ô Lord, approche in thy sight. If thou shalt be angrie with me, what helper shal I seeke? who wil haue mercy on mine iniquities? Be mindful of me, ô Lord, who hast called the Woman of Canaan, and the publican to penance, and hast receaued S. Peter weeping. O my Lord God, receaue my praiers. O Sauour of the world, o good Iesu, who hast deliuered thy selfe to the death of the crosse to saue sinners, behold me wretched sinner, calling vpon thy name: and do not thou so regard mine iniquities, that thou forget thine owne goodnes. And if I haue committed that, for which thou maiest iustly condemne me to hel, yet thou hast not lost that, by which thou art accustomed to saue such

sin-

sinners. Pardon me therefore thou who art my Sauour, and haue mercie on my sinful soule. Loose the bands, heale the wounds therof. O Lord Iesu, thee I desire thee I seeke, thee I wil: shew me thy face & I shal be whole and saued. Send forth therefore, o most merciful Lord, through the merits of the most pure, & immaculate S. Marie thy mother alwaies a Virgin and of al the Saints, thy light, and thy truth into my soule, which may trulie shew vnto me al my defects, which I ought to confesse, and may helpe and teache me to explaine them fully, and with a contrite hart. Who liuest and reignest with God the father in the vnitie of the holy Ghost, God; world without end. Amen.

PRAIERS AFTER CONFESSION.

*The first praier out of the
primer.*

I bee-

Beseech thee, o Lord, let this my confession through the merits of the blessed S. Marie thy mother, alwaies a virgin and of al the Saints be grateful & acceptable vnto thee : & let thy pietie and mercie supplie whatsoeuer hath bene wanting vnto me now & at other times of sufficiencie of contrition, of puritie and integritie of confession ; and according to that thy pietie and mercy, vouchsafe to haue and account me more fullie and perfectly absolved in heauen. Who liuest and raignest with God the Father in the vnitie of the holy Ghost God, world without end. Amen.

The second praier.

O God of mercy and pittie, hauing now through thy gracious goodnes, as I hope disburdened my conscience of the guilt where with it was before oppressed, & with as profound humilitie

milittie as I could vnfolded vnto thy wicare my Ghostly father al my sinnes remembered: I most humbly beseech thee to accept this my confession, and to forgive me my trespasses as wel cōfessed as forgotten. Graunt me grace, o Lord, to liue more carefullie & diligently hereafter, and to refraine from my former sinnes, which I vtterly detest, & which through thy helpe I firmly purpose neuer hereafter againe to commit. But especiallie, o my gracious and benigne Saniour; geue me grace to withstand those tentations, which vsually do most vehementlie and dangerouslie assault and trouble me: as also to auoide al occasions of offending, so much as possible I may.

The iust man (as the scripture telleth vs) falleth seauen times in the day, much more then shal I fal, o Lord, ha

uing

hauing through mine owne most vile & wicked life greatly increased that weaknesse and blindnes which I receaued from my first father Adam. Neuertheles o my Lord, likeas I hope and firmly purpose, through the merciful helpe of thy grace to refraine from consenting to any mortal sinne (from which I most humblie desire thee to preserue me whiles I liue); so in like sort I determine (thou assisting me) al the daies of my life to eschew and persequente al venial sinnes. Graunt me grace so do, o merciful Sauour: and as heretofore I haue without any remorse of cōscience euerie waie hainously transgressed thy commandments, so now, o my God, let me feeble iust remorse and sorow for euerie sinne and imperfection whatsoever. And to the end I may the better performe this, grāunte me grace, my

H h

I weere

sweete Sauiour Iesu Christ, that I may perseuere in discussing my conscience euerie night more diligently then other according to the good instructions which it hath pleased thee, by thy good seruants to impart vnto me: and that euerie morning I may so happilie beginne the day, by offering vnto thee the first frutes of al mine actions, as that the rest therof, may euer more be passed to thy glorie. As for the penāce which is inioyned me, I beseech thee graciously to assist me, both that I may perfectly remember the same, and also that I may diligently and worthily performe it. Graunt finally that by this my daily endeouour through thy grace to amend my life, I may both liue and die a true penitent, and likewise obtaine through the merits of thy blessed passion in this world a full forgiuenesse of my sinnes,

and

and in the other, life eternal whereunto thou hast created me. To thee mine only Sauour Iesus Christ, with the Father and holy Ghost, one God, be al honour, praise and glorie euerlastinglie. Amen.

PRAIERS BEFORE AND AFTER

**THE RECEAIVING OF THE
most blessed Sacrament.**

*Rules to be obserued by him
that is to communicate.*

1. **O**N the eueuing before the day on which thou art to receaue, free thy selfe as much as may be from al temporal businesles, eate but a smal supper, and if thou hast a wife that night abstaine from her. On the morrow rise early, examine thy conscience and go to Confession, if thou didst not dispatche this on the euening before. Before Masse entermeddle not in worldly matters, nor geue thy selfe to idle talke but spend the morning wholly in meditation, praier, and reading of spiritual bookes.

2. Receaue this Sacrament fasting with a

H h 2

pure

pure conscience, being at the least not burdened with mortal sinne; otherwise thou receauest it to thine owne damnation. Let thy conscience also as neare as thou canst be free from venial sinne. Adorne thy soule with a firme faith, feruent charitie, profound humilixie, a true intention, greate deuotion, singular reuerence and such like preparations and dispositions of mind.

3. Concerning the composition of bodie, let thy body at such tyme as thou receauest be erected not bowed downe; thy head conveniently lifted vp so that the priest may with out difficulty put the host into thy mouth; Let thine eies be fixed vpon the host or benedowneward; Moue not thy bodie nor thy lippes, but let thy prayer be mental with out growlings, knocking of breast, or exclamations; be ware likewise of sighings and blowings, lesse thou blowe the host out of the pixe or from the patene: open thy mouth as shalbe convenient with out gaping ouer much; let thy tongue (being not ouer much put forth) touch thy lower lippe that it may receaue the host and bring it into thy mouth; be not ouer hasty to receaue it in, but do al things with

leasure,

leasure, suffering the priest to put it into thy mouth and not mouing thy selfe vntil thou feele it there. See that thou touche it not with thy teeth, but let it moisten a while in thy mouth, that thou maigest with the more ease swallow it downe with out cleauing to the roose of thy mouth; yet receaue it downe if thou canst before thou take the wine.

4 Finallie hauing receaued, put not the cloth which thou holdest in thine hands to thy mouth: take no more wine then is needful to wash thy mounth, for it is giuen thee for no other end; for the space of a quarter of an hour do not eate nor drinke; also (if it may be) let spitting during that time be auoided; if necessitie force thee, spit in some cleane and decent place where it may not be trodden on. Spend at the least that quarter in praier and meditation, for so long commonlie Christ is within thee. Afterward likewise during the whole daie (especiallie in the morning) auoide idle talke and companie, plaie and prophane conuersation; yea as much as thou canst al worldly affares; and spend it in reading spiritual bookes, in spiritual talke, praier and other such like exercises.

The first praier before Communion.

I Praise, and thanke thee, o most
Sweete Lord Iesu my Sauour and
Redeemer, for the exceeding great be-
nefitēs which thou hast vouchsafed to
bestowe vpon me so vile and miserable
a creature. I render vnto thee thanckes,
o my Lord, for al thy mercies to wards
mankind, but especiallie for thine vn-
speakeable charitie which moued thee
to suffer a most bitter passion for me.
Moreouer I thanke thee as farre forth
as I canne, that thou disdainest not to
admit me to thy most holy table, and to
make me partaker of thy selfe, of al thy
merits, and of the infinite treasure of
thy passion. o my God, and Sauour,
with what humble seruices shal I re-
compense this thy new and straunge
kind of mercy? who art thou, and who
am I, that thou the Lord of supreme
maiestie

maiestie vouchsafest to come into my
base and earthly habitation? Sanctifie
o Lord becometh thy house world
without end; wherefore then comest
thou into my house which euer aboun-
deth with iniquity? Heauen is thy dwel-
ling place & seate, & the earth the foot
stool of thy feete; for the glorie of thy
maiestie filleth both heauen and earth;
How then dost thou not abhorre to
decline and enter into my vile corage?
Is it then to be thought (said
Salomon) that in deed God dwelleth
vpon the earth ? For if heauen and
the heauens of the heauens cannot con-
taine thee, how much more this house
which I haue built? O admirable thing
he that sitteth on the cherubims and
beholdeth the depths, doth now humble
himselfe euen to the depth, & placeth in
the depths the seate of his mayestie.

It seemed a smal matter to thine infinite goodnes to haue apponited Angels for our ministerie and protection, thou thy selfe being the Lord of Angels wouldest come vnto vs, and enter into our soules, that thou mightest with thine owne hands worke & handle the affaires of our saluation. There thou doest visite the sicke, raise vp those that are fallen, iustruct the ignorant, reduce those that erre into the right waye: why vse I many words? Thou thy selfe art he that there healest our wonnds and curest al our deseases, and that with thine owne hands, and with no other medecine but thine owne flesh and blood. O most excellent shepheard, how abundantly hast thou fulfilled thy promise, which in times past thou didst make by thy prophet saying; I will feede my sheepe and make them

lie

lie downe (or geue them a sweete repose)? But o Lord who canne be worthy of this grace and benefite? Surely thine only mercy can make vs worthy of such an infinite fauour. Let thy mercy therfore, o my God, be gracious vnto me. Let it make me pertaker of so greate mysteries, and grateful for such an vnestimable treasure. Let thy grace, I beseech thee, supplie whatsoeuer is wanting vnto me: let thy mercie pardon al my sinnes; let thy holy spirite prepare my hart: let thy merits inriche my pouertie, and thy pretious blood wash away al the spots of my foule, together with al the filth of my whole life that so I may worthilie receaue this dreadful Sacrament.

My soule, o sweete Sauour, doth exceedingly reioice as often as I cal to memorie that wonderful miracle

wrought

wrought by the dead body of Eliseus the prophet; by the touching of which a dead man was raised frō death to life. For if that dead body of thy prophet had such force and was of such virtue, what cannot the liuing body of the Lord of prophets do? I am certaine, o my Lord, that thy power is not lesse then that of thy prophet, and that thy touching is of farre greater efficacie; I know more ouer that my soule is no lesse dead then the body of that dead man raised; wherefore then shal not I expect a like benefite in my selfe? why, shal a body conceaued in sinne do greater miracles, then a body conceaued by the diuine operation of the holy Ghost? why shal the body of the seruant haue a greater prerogatiue then the bodie of the Lord and maister? why shal not thy most sacred body raise

againc

againē the ſoules that approache and receaue it, ſeing the bodie of thy ſeruant raiſed a dead bodie which was by it touched? And for as much as that body with out ſeeking for life, was reſtored to life which it ſought not for, by the virtue of the bones of thy prophet; Let it pleaſe thine infinite mercy, o my Lord, that I through the virtue of this bleſſed Sacrement ſeeking for life, may find life, that hereafter I may liue no more to my ſelfe, but vnto thee.

○ good Ieſu by that vnſpeakeable charitie which moued thee to take our fleſh vpon thee, and to ſuffer for me a moſt ſhameful and paineful death, I moſt humblie beſeech thee, that thou cleanſe me from al ſinne, that thou adorne me with al ſorts of virtue and with al thy merits, and that thou giue me grace to receaue this holy Sacra-
ment

ment with as greate humilitie and reuerence, with as greate feare and trembling, with as greate sorow and repentance for my sinnes, and with as great a purpose & resolution to forsake sinne; finally with as greate loue and charitie, as this most high and excellent mysterie requireth.

Geue me also, o most benigne Lord, that puritie of intentiō as is necessarie, that I may worthilie approche to thy mystical table to the glorie of thy holy name, and the health and remedie of al mine infirmities and necessities; that being strengthened by the virtue of this Sacrament, I may be able to fight couragiously against mine enemies, to ouercome them, and to nurrish and sustaine my selfe in spiritual life with this life-giuing foode. Also by the benefite of this Sacrament, effect that I be made

one with thee, and that being made one body and one spirite with thee, I may inseperable cleaue to thee. Amen.

*The second praier made by S. Ambrose
taken out of the primer.*

O Merciful Lord Iesu Christ, I a sinner presuming nothing of mine owne merits, but trusting in thy mercy and goodnes do feare and tremble to approach to the table of thy most sweete banquet. For I haue a hart and bodie spotted with many crimes: a mind and tounge not carefully kept and guarded. Therefore, o benigne deitie, o dreadful maiestie, I a wretche benig enuironed with distresses runne to thee the fountaine of mercy, vnto thee I make speede that I may be healed: I flie to thy protection: and whom I am not able to endure a iudge, I feruently desire to haue a Sauiour. Vnto thee, o

Lord

Lord I open and shew my wounds;
vnto thee I disclose my shame. I know
that my sinnes are many and greate,
which cause me to feare. I hope in thy
mercies of which there is no number. o
Lord Iesu Christ euerlasting king, God
and man, crucified for man, behold me
with the eies of thy mercie. Heare me
hoping in thee: haue mercie on me ful
of miseries & sinnes, thou from whom
a fountaine of mercie wil neuer cease
to floe. Alhaile o wholesome sacrifice
offered for me and al mankind on the
roode of the crosse. Al haile o noble
and pretious blood gushing out of the
wounds of my Lord Iesus Christ, and
washing away al the sinnes of the
whole world. Be mindful o Lord of thy
creature, which thou hast redeemed
with thy blood: I repent and am sorie
that I haue sinned: I am desirous to
amend

amend that which I haue done amisse. Take therfore from me, most merciful Farther, al mine iniquities and sinnes, that being purified both in mind and bodie, I may deserue worthilie to tast of the holy things of al holy things: and graunt that this holy tasting of thy body and blood, which I an vnworthy wretche intend to receaue, be a remission of my sinnes, a perfect purging of my faults, a driuing a way of filthy cogitations, a regeneration of good feelings, and a wholesome effectual cause of workes pleasing thee, a most firme defence also of my soule and bodie against al the snares of mine enemies. Amen.

The third praier made by S. Thomas of Aquine; out of the Primer.

Almightie and etenal God, behold I approche to the Sacrament

ment of thine only begotten Sonne
our Lord Iesus Christ. I approach as one
sicke to the phisition of life; as one vn-
cleane to the fountaine of mercy; as one
blind to the light of euerlasting claritie,
as one poore and needie to the Lord of
heauen and earth. I beseeche therefore
the abundance of thine infinite bounty,
that thou wilt vouchsafe to cure mine
infirmities, to wash my filthinesse, to
giue sight to my blindnes, to enrich my
pouertie, to cloathe my nakednes: that
I may receaue thee the bread of Angels
the King of Kings, the Lord of Lords
with so greate reuerence and humilitie,
with so greato contrition & deuotion,
with so greate puritie and faith, with
such a purpose and an intention, as is
expedient for the health and saluation
of my soule. Graunt me, I beseeche thee,
not only to receaue the Sacrament of

the

the body and blood of my Lord, but also (grace) the thing and virtue of the Sacrament. o most meeke God, giue me grace so to receaue the body of thine only Sonne our Lord Iesus Christ which he tooke of the Virgin Marie, that I may deserue to be incorporated into thy mystical body and to be numbered among the members therof. o most louing Father graunt me at the length euerlastingly to contemplate in the heauenly cōuntrie thy dearely beloved Sonne his face being vneiled and discovered, whom now I purpose to receaue in my way, veiled and couered. Who with thee in the vnitie of the holy Ghost liueth and reigneth God, world without end. Amen.

The fourth praier.

AL haile o health of the sicke, al haile o most glistering brightnes

I i

light.

lightning those that lie in darthness; alhaile o true Manna and bread of Angels: o my God, with what greate contrition, with what a fountaine of teares, with what feare, reuerence and puritie of soule, and bodie, should I receaue this high mysterie, in which thy virgin flesh is eaten, and after an vnspeakeable manner, diuine and humane, supream and most base things are ioyned together? Blessed art thou that comest in the name of our Lord to nurrish thy poore, & feede thy sheepe in this desert. Blessed art thou, o good shepheard, who feedest thy sheepe with thine owne flesh and blood. I beseeche thee, my most merciful God and Sauour of the world, that bestowing vpon me the proper fruites of this Sacrament, thou wilt blot out my sinnes past, preserue me from sinnes in

times

times future, extinguish the affections and motions of vices, illuminate mine understanding, powre into my soule and increase virtues, strengthen me against mine enemies and tentations, giue me a remedie and medecine for the infirmities of my soule and bodie, helpe and comfort me both in my life and the houre of my death, and transforme me into thee, that I may be made and remaine one spirit with thee. Let no blemish of sinne, I beseech thee o Lord, be found in me, whom thou doest refresh and feede with so noble and wholesome a Sacrament, which is a most soueraigne and readie preservative against the poisons of al sinnes, and giueth abundance of al virtue and grace to al that worthilie approche vnto it. Remaine in me alwaies, most sweete Iesu, my hope my strength and mine

eueralting saluation. Amen.

*An excitation or stirring vp of the mind
immediately before receauing.*

VV Hence commeth this so
great mercie & benefit, that
the Lord of Angels, and the glorie of
heauen vouchsafeth to come to me an
impure worme? o Father, o pastour, o
Lord, o my God and al my good, vnto
whom it is not sufficient to haue crea-
ted me according to thine owne image,
and to haue redeemed me with thine
owne most pretious blood, but thou
wilt also come to me & rest in me, thy
desire is to trāsforme me into thee & to
make me one with thee, as if so be thou
dependedst of me and not I of thee.
Whence proceede these things, o my
Lord? proceede they from my merits or
from this that thou needest any thing
that I haue, or receauest any cōmoditie
from

from me? No such matter my God; But
thine only goodnes & mercy moue thee
to delight more to dwel with me, then
I with thee. I come to thee, because I
want thy helpe; thou comest to me
because thou art good: I desire thee,
because I am wretched and miserable;
thou seekest me because thou art gra-
tious and merciful: I come to thee,
because I expect many benefits at thy
hands; thou to me, because thou art
willing and readie to giue, yea becau-
se thou art more readie to giue, then I
to receaue: and more liberal, then I
needie: and therefore thou takest more
delight to dwel with me then I with
thee, as thou hast confessed saying; My
delights are to be with the children of
men. Come therefore, o my supream
king; come, o immaculate host, and
deliuer me from euerlasting death;

I i ;

come }

come, o phisitian of the sicke, and be thou vnto me euerlasting health; come, o strength of the languishing and food of those that are fasting, and be thou vnto me a pleasant refection. Come, come most deare Iesu, rest sweetly in the bosome of my soule and giue me the foode of euerlasting life; make in the hart of me a wretched sinner a fit habitation and seate for thy selfe. Let nothing remaine in me that may offend thy heauenly presence, but let thy loue wholly swallow me vp & consume me. o merciful Iesu, o sweete guest of my soule, behold I come to thee whom with al my hart I desire, giue me grace worthilie to receaue thee, and to liue only to thee; to loue thee only, who being true God, for me wert made man and crucified: and now sittest on the right hand of the Father; Vnto thee be

al praise, honour, and glorie for euer.
Amen.

An other.

VVho am I, o Lord, or what is
the kindred of my father,
that thou whom thy precursor S. Iohn
Baptist for reuerence durst not touch,
and al the glorious princes of the hea-
uently court adore and worship, comest
to me? Neuerthelesse trusting in
thine infinite goodnes and pietie I ap-
proche to thee the fountanie of mercy,
and phisitian of life; And I beseeche
thee my God, who only makest wor-
thy those that are vnworthy, not to
dismisse me fasting, lesse that I faint in
the way. Pardon me with Marie Mag-
dalene prostrate at thy feete. Giue vnto
this blind person calling vpon thee,
light of mind; to this perion sicke of
the paulie, strength and fortitude of

spirit. Let virtue go out of thee, o good Iesu the sonne of Dauid, and heale the fluxe of my concupiscences, seeing I am not to touche the hemme of thy garment, but (although altogether vnworthie) to receaue thee wholie into my bodie. Forget my sinnes for which thou hast shed thy blood; Come and visite this house dedicated to thy name. I come to thee not trusting in mine owne merits, but in thine infinite mercies. Supply thou, I beseech thee, of thy selfe that which is wanting in me. Keepe and protect this house dedicated to thy name, lesse that mine enimie returning, make my last things worse then the first. o God be merciful vnto me a sinner and graunt that I may receiue this Sacrament not to damnation but to saluation. Amen.

*When the priest sheweth the Eucharist and
saith*

saith, Domine non sum dignus, with a firme faith, feruent charitie, profound humilitie, an earnest desire of receauing it, say thou also remenbring the centurion thrice if not vocally, yet mentally;

O Lord I am not worthy, that thou shouldest enter into my house, but only say the word & my soule shalbe healed.

After thou hast receaued say;

What shal I render vnto our Lord for al things which he hath giuen me.

PRAIERS AFTER COMMUNION.

The first praier.

Blesse thy Lord, o my soule, and al mine entrals giue praise and glory to his holy name; that he being the God of infinite majestie hath this day vouchsafed to enter into my homely and poore habitation, and with surpassing clemencie to giue me himselfe, & make himselfe one with me. o incom-

prehen-

prehensible and omnipotent God, behold the depth of thy bottomles mercie, hath now imparted it selfe to my bottomles miserie; what condigne thanks canne I give thee for this so infinite a benefite? If S. Elizabeth the mother of thy forerunner S. Iohn Baptist being visited by thy sacred mother, cried out and said, whence is this to me, that the mother of my Lord doth come vnto me? haue not I now iust cause to crie out; whence is this to me, that not the mother of my Lord, but my Lord himselfe, yea the Lord of all creatures hath visited me & entred into me, though a most wretched worme and a most greiuous offender of his diuine maiestie. What is man, ô my Lord that thou hast thus exalted and extolled him as for him to make thy selfe man and the foode of man? If Dauid being

to Marrie the daughter of King Saul, said; What am I, or what is my life, or the kindred of my father, that I should be made the sonne in law of the king? How much more cause haue I to say; Alas what am I, what is my life, or what is my fathers linage, that the king of all kings hath admitted me to this high dignity? Surely I am a vessel of corruption a sacke of dongue & filth, food for wormes, ful of sinnes and imperfections; my life is a puffe of wind, a vanishing shadow, and a webbe of wickednes; I come finally of the sinful race of Adam. What then moued thee, ô dreadful king of Kings and Lord of Lords, so to exalt me, as to feede me with thy selfe the bread of Angels? Veriely this proceeded from thine only goodnes, not from any deserts of mine. Wherefore, o my God, with al my might and power I

thanke

thanke thee for this thine infinite liberalitie. But because these thanks cannot be answerable to the benefite receaued, I desire al the Angels and Sainrs of heauen to supply my want, and to sound forth perpetual peales of praises for me. And I beseech thee to giue me grace to be alwaies grateful for this thy blessed visitation.

Moreouer, o merciful Sauour, because it hath bene heretofore thy custome that wherefoeuer thou didst come, through thy goodnes thou didst impart abundantly thy blessings vpon that place, as I could exemplifie in the house of Zacheus, of Simon peter, of Martha and Marie Magdalene, & others; I humbly craue of thy goodnes, that seeing thou hast entered into my poore cottage, thou wilt powre downe thy holy blessings thereuppon.

Cleanse

Cleanse and purge it I beseeche thee from al vncleanesse; repaire it continually lesse it fall to ruine; let thy light driue from it al darknesse: adorne it with the virtues and gifts of the holy Ghost: that being thus beautified it may please thee to dwell therein and neuer to depart. Remain thou still with me, o only comforter of my soule; depart not from me, draw me after thee, knit and bind me fast to thee. Be thou mine only ioy, mine only delight, and mine only foode, where with my soule may be in such sort refreshed, that al worldly delicacies may be lothsome vnto it. Let this only foode suffice and content me, vntil that most desired day come, in which I shal feede on thee by the fruition of thee in an other forme, and in the companie of thy Angels and Saints enioy thee for euer in thy heavenly

court,

court, where with the Father and the holy Ghost, thou liuest and raigest world without end. Amen,

The second prayer made by S. Thomas of Aquine : taken out of the primer.

I Giue thee thanks, o holy Lord, almightie Father, euerlasting God, who through no merits of mine, but through the dignation of thine only mercie hast vouchsafed to feede and satiate me, an vnworthy sinner thy seruant, with the pretious bodie and blood of thy Sonne our Lord Iesus Christ. And I humbly craue of thee, that this holy communion be not vnto me a guiltines to punishment, but a wholesome meane & intercession for pardon. Let it be vnto me an armour of faith and a sheild of good wil. Let it be a riddance of al my vices, a destruction of concupiscence & filthy lust, an increase
of

of charitie and patience, of humilitie and obedience; a firme defence against al the snares of mine enemies as wel visible as inuisible, a perfect quieting of al my euil motions both carnal and spiritual; a firme cleauing vnto thee the one and true God, and an happie consummation of mine end. And I beseech thee that thou wilt vouchsafe to bring me a sinner to that vnspeakeable banquet: where thou with thy Sonne and the holy Ghost art to thy Saints true light, ful satietie, euerlasting ioy, consummate sweetnes and perfect felicitie. Through the same Christ our Lord. Amen.

The third praier made by S. Bonauenture taken also out of the primer.

Most sweete Lord Iesu, strike and pearce through the marrowes and bowels of my soule with the most
sweete

sweete & wholesome dart of thy loue, with true, calme, and most holy Apostolike charitie, that my soule may alwaies languish and melt through the only loue and desire of thee; that it may feruently couet thee, and faint with longing loue towards thy courts; that it may desire to be dissolued and be with thee. Graunt that my soule may hunger after thee the bread of Angels, the refection of holy soules, our daily bread, supersubstantial; hauing in it selfe al sweetnes, and good tast, and al delight of suauitie. Let my hart alwaies hunger after thee, and eate thee, on whom the Angels desire to behold, and let the bowels of my soule be filled with the sweetnes of the tast of thee. Let it alwaies thirst after thee the fountaine of life, the fountaine of wisdom and knowledge, the fountaine of euer-

lasting

lasting light, the torrent or streame of pleasure, the plentifulnes of the house of God: Let it alwaies desire thee, seeke thee, find thee, endeavour and bend towards thee, come to thee, meditate on thee, speake of thee, and do all things to the praise and glorie of thy name, with humilitie and discretion, with love and delight, with facilitie & affection, with perseverance even to the end: And be thou alone alwaies my hope, al my confidence, my riches, my delight, my ioyfulnes, my pleasure, my rest and tranquillitie; my peace, my suauitie, mine odour, my sweetnes, my foode, my refection, my refuge, my helpe, my wisdom, my portion, my possession, my treasure, in which my mind and my hart may alwaies be fixed, firme, and immoueablie rooted. Amen.

A fourth prayer.

I Humbly beseech thine vnspokeable
 mercy, O Lord Iesu Christ, that this
 Sacrament of thy body and blood,
 which I although unworthy have recei-
 ued, be vnto me a purging of my sin-
 nes, be a strength against frailties, be a
 forresse against the daungers of the
 world, be an obtaining of pardon, be
 an establishment of grace, be a medi-
 cine of life, be a memorie of thy passion,
 be a cherishing comfort against weaknes,
 be the viaticum or voyage provision of
 my pilgrimage. Let it conduct me going,
 reduce me straying, receaue me retur-
 ning, vphold me stumbling or stagge-
 ring, erect me falling, and bring me into
 glorie persevering. O most Supreme
 God let the most blessed presence
 of thy body and blood so alter the face
 of my hart, that besides thee it neuer

feele

feele any sweetnes, it loue no beautie,
it seeke no ynlawful loue, it desire no
comfort, it neuer admit any delecta-
tion, it care for no honour, it feare no
cruelty. Who liuest & reignest with God
the Father in the ynitie of the holy
Glost God, world without end. Amen.

*Prayers to be said in the beginning
of a iourney.*

*If thou be alone say the prayers following
in the singular number, reading; I and
me: if with companie in the plural rea-
ding; vs and we.*

THe almighty and merciful Lord
direct me (vs) in the way of peace
& prosperitie: and the Angel Raphael
accompaie me (vs) in the way, that
with peace, safetie, health and ioy I
(we) may returne home.

Lord haue mercy vpon vs. Christ haue
mercy vpon vs. Lord haue mercy vpon vs.

Our Father &c. *Vers.* And leade vs not into
 temptation. *Resp.* But deliuer vs from euil. *Vers.*
 Saue thy seruants. *Resp.* O my God hoping in
 thee. *Vers.* Send vs aide from the holie place.
Resp. And from Sion defend vs. *Resp.* Let the
 enimie preuaile nothing against vs. *Resp.* And
 let not the sonne of iniquitie add to hurt vs.
Vers. Blessed be our Lord day by day. *Resp.* The
 God of our saluations send vs a prosperous
 iourney. *Vers.* O Lord shew me thy waies.
Resp. And teache me thy pathes. *Vers.* God hath
 giuen charge to his Angels of thee. *Resp.* That
 they keepe thee in al thy waies.
Vers. Lord heare my prayer.
Resp. And let my crie come to thee.

Let vs pray.

O God who hast made the children
 of Israel goe drie-shod through
 the midst of the sea, and vnto the three
 kings a starre guiding them hast shew-
 ed the way vnto thy selfe: graunte vs
 we beseech thee a prosperous iourney,
 and a faire and calme season: that thy
 holy

holy Angel accompaning vs, we may arrive happily at the place whither we go, and at the length at the port of euertlasting saluation.

O God who hast preserved from all hurt thy seruant Abraham brought forth of Vr a towne of the Chaldeans in al the waies of his peregrination; we beseech thee, that thou vouchsafe to protect vs thy seruants: be thou vnto vs ô Lord in the beginning of our iourney a succour, in the way a comfort, in burning heare a bowre, in raine & cold a couering, in wearnies a chariot, in aduersitie an helpe, in slippernesse a staffe, in shipwracke an haue, that thou being our guide we may prosperously come to the place whither we trauel, and finally with safteie returne to our owne home.

Heare, ô Lord, our praiers, and prof-

perously dispose of the way of vs thy seruants keeping vs safe from al dangers: that among al the varieties of this way and life we may alwaies be protected by thy helpe.

Graunt we beseech thee, almighty God: that thy familie may walke in the way of saluation, and by following the exhortations of blessed S. Iohn thy precursor, may securely come to him whom he foretold our Lord Iesus Christ thy Sonne; who hueth and reigneth with thee in the vnitie of the holy Ghost God, world without end. Amen.

Vers. Let vs go on in peace. *Resp.* In the name of our Lord. Amen.

Rules to be obserued by one that is sicke.

1. **I**F God visite thee with sicknes, endeavour first to cure the diseases of thy soule by opening thy sinnes in confession to thy ghostly father: both because God doth not seldome send sicknes of body for the of-

fengles of the soule, and also because the estate of the soule is principally to be regarded and thou knowest not whether thy disease be to death, or no.

2. Accept of thy sicknes with a cheereful mind, as of a gift bestowed vpon thee by thy heavenly Father for thy soules health. Wherefore make a perfect resignation for his sake to suffer whatsoever his diuine prouidence shall ordaine and lay vpon thee. And to the end that thou maiest performe this and haue other vertuous dispositions necessary, vse euer now and then some short iaculatory prayer if thy sicknes suffer thee not to pray long: request likewise others to pray for thee; and put thy trust especially in the helpe of God.

3. Be not restic or froward, but patient in thy sicknes: offer vp al thy paines vnto God for a satisfaction for thy sinnes and thinke that patience in paines is as acceptable as prayers. Further for the obtaining of this patience it is necessary that thou cal to mind often the passion of Christ & the torments which the holy Martyrs and Saints haue suffered. Thinke also on the paines of hel and Purgatorie, & thou shalt find it is nothing which thou sufferest.

4. Be obedient to those that keep thee: seeke all lawful and convenient meanes for the recovery of thy health: take such phisicke as by discret & learned phisitiāns shalbe prescribed obey their counsel concerning thy diet and other matters, and be not ouermuch wedded to thine owne fancies and inclinations, but in all things tractable.

5. Beware thou deale not either by thy selfe or others with any person probably suspected to be a witch: vse no charmes nor sorceries: for if thou do these things thou trauest helpe of the Diuel Gods enimie and thine, and consequently forsakest God who loueth thee and is alwaies readie to do thy good, and cleauest to the diuel who hateth thee, and wil neuer do thee any good, except it be to do thee a greater euil.

6. If thou recover thy health be grateful to God, and amend thy life, because it is like that for this end God giues thee longer time in this world.

7. If thy sickness be dangerous awake and vse al diligence possible to prepare thy selfe for death. If thou hast goods to dispose of, perfect thy Will; which for sundry causes of mo-

most it is expedient, yea in some cases requisite
thou do at the least make readie in time of
health. But what is wanting for with performe
& vic if need be the help of some trustie freind.

8. Having disposed of thy temporal busineses
banish presently out of thy mind al worldly
matters, and giue thy selfe wholly to the consi-
deration of things heauenly. For the effecting
of this commaund those of thy house, and de-
sire others, not to put thee in mind any more
of worldly affaires, nor to minister speech of
such things as thou hast borne affection to in
time of health: as of thy wife, children, riches,
freinds, &c.

9. Cause some deuout, and godly person or
personnes to assist thee, who may giue thee
good counsel either by speech or reading of
good bookes, and also pray for thee.

10. Cal with conuenient speede for thy via-
tion, & the Sacrament of extreame Vnction.
Receiue both the one and the other with great
faith and deuotion, and hauing receiued them,
make a protestation of thy faith and religion.

Finally arme thy selfe by al possible meanes
against al tentations, and dispose thy selfe for
the last conflict of death.

LETANIES

FOR THE SICKE;

*Translated out of the Latine copie approved
by the Romane congregation of the bolie
inquisition; & they may be said either by
the sicke themselves, or by others for them.*

L O R D haue mercy vpon vs.

C H R I S T haue mercy vpon vs.

Lord haue mercy vpon vs.

Christ heare vs.

Christ graciouslie heare vs.

God the Father of heauen,

Haue mercy vpon vs.

God the Sonne redeemer of the World,

Haue mercy vpon vs.

God the holy Ghost, Haue mercy.

Holie Trinitie one God,

Haue mercy vpon vs.

who

Who healest the conuulſe of hart,
Whomoundest and curest,
Who manifest and quickenest,
Who bringest downe to hel and
fetchest backe againe,
Who art accustomed to cure those
that pray in their infirmities,
Who for thy mercie sauest those
that hope in thee,
Who healedest Iob being strooken
with a verie sore vicer,
Who deliueredst Ezechias crying
to thee, from his sicknesse,
Who hast chased the euil spirit
from Sara,
Who hast made Tobias see the
light of heauen,
Who hast graciouſlie heard the
Woman of Chanaan crying af-
ter thee for her daughter,
Who deliueredst Peters wines mo-

ther

ther from a feuer,
Who hast erected to perfect health
and made straight a woman
crooked,
Who deliueredst from an ague the
Sonne of a Prince beginning to
die,
Who healedst with thy word the
boy of the Centurion,
Who hast cured & made cleane the
sicke of the palsey and lepers,
Who hast deliuered the vexed and
possessed of vncleane spirits,
Who healedst a woman from a
fluxe of blood by touching the
hemme of thy garment,
Who hast made the deafe to heare,
Who hast restored to the lame
going,
Who hast opened the mouthes of
the dumbe,

Hauc mercy vpon vs.

Who

Who hast given sight to the blind,
Who by touching hast healed al
the diseased and sicke,
Who refreshest al that are bur-
dened and labour,
Who hast borne al our infirmities,
Who hast restored living to the
widow mother, her dead
sonne,
Who hast recalled to life the Arch-
synagogs daughter,
Who hast raised Lazarus from
death when he had bene foure
daies dead,
Who hast visited the sicke, and
promised to such as visite them
eperlasting rewards,
Who by the shadow of Peter hast
delivered many from their in-
firmities,
Who by napkins & hand-kercheis

Have mercy vpon vs.

of

of Paul hast healed many sicke,
 Who by the boanes of Eliseus hast
 recalled a dead man to life,
 God our helper & our protectour,
 Our receiver and deliuerer,
 Our refuge and the horne (*to wit*
whose mightie power is cause) of
 our saluation.

Our fortitude and our patience,
 Our Saniour and redeemer.

Be merciful, Spare vs ô Lord.

Be merciful, Heare vs gratiouſlie
 ô Lord.

Be merciful, Deliuer vs ô Lord.

From al euil,

From al sinne,

From al diseases and sicknesſe,

From al plague and contagion,

From al impatience and pusillani-
 mitie, [diuel,

From the decits and snares of the

Hearke mercy vpon vs.

Deliuer vs ô Lord.

From

From the dangers of death,
From the paines of hel,
From suddaine death and not pro-
vided for,
From everlasting damnation,
Through thy tentation,
Through thy teares and miseries
suffered in this world,
Through thy labours and wear-
nesse,
Through thy sorrow and irksom-
nesse,
Through thy great teare and hea-
uinesse of hart,
Through thy thirst and hunger,
Through thine agonie & bloodie
sweate,
Through thy sacred wounds,
Through thy pretious blood,
Through thy crosse and passion,
Through thy death and burial,

Deliver vs o Lord.

Through

Through thy glorious resurrection,
Deliver vs o Lord,

Through thine admirable ascension.
Deliver vs o Lord.

In the day of iudgment, Deliver vs o
Lord.

We sinners, Beseech thee heare vs,
That thou spare vs, we beseech thee
heare vs.

That thou pardon vs, We beseech thee
heare vs.

That thou vouchsafe to graunt vs
space and time of true penance,

That thou vouchsafe to giue vs
compunction of hart & a foun-
taine of teares,

That thou vouchsafe to visite and
comfort vs,

That thou vouchsafe to graunt vs
wholesome aire and health of
mind and bodie,

We beseech thee heare vs.

That

That thou vouchsafe to bestow
vpon vs pardon and remission
of al our sinnes.

That thou vouchsafe to powre
into our hearts the grace & com-
fort of the holy Ghost,

That thou vouchsafe to succour
and helpe vs and to giue vs pa-
tience in al our tribulations,

That thou vouchsafe to fortifie
and fence vs in the houre of our
death against al the deceits of
the diuel,

That thou graunt we die in thy
grace and perseuer euen to the
end,

That thou vouchsafe to blesse and
sanctifie our last end.

That thou vouchsafe to receiue
our soules into thy hands,

That thou graunt we enter ioy-

We beseech thee heare vs.

Ll

fully

fullie after our death the gates of
heauen, We beseech thee heare vs.
That thou vouchsafe grationlie to
heare vs, We beseech thee heare vs.
O Sonne of God, We beseech thee.
O Lambe of God who takest away the
sinnes of the world, Spare vs O Lord.
O Lambe of God who takest away the
sinnes of the world, Heare vs gra-
tionlie O Lord.
O Lambe of God who takest away the
sinnes of the world, Haue mercy
vpon vs.
Christ heare vs.
Christ grationlie heare vs.
Lord haue mercy vpon vs.
Christ haue mercy vpon vs.
Lord haue mercy vpon vs.
Our Father &c.

Vers. And lead vs not into temptation,

Resp. But deliuer vs from euil.

Vers.

Vers. Save thy seruants,

Resp. O God hoping in thee.

Vers. Turne o Lord at length,

Resp. And be thou easie to be intreated for thy seruants.

Vers. Be thou vnto vs, o Lord, a source of strength,

Resp. From the face of the enimie.

Vers. Let the enimie nothing preuaile against vs,

Resp. And let the sonne of iniquitie not add to hurt vs.

Vers. Be thou our helper, forsake vs not,

Resp. Neither do thou despise vs o God our Saviour.

Vers. Helpe vs o God our Saviour,

Resp. And for the glorie of thy name o Lord deliuer vs.

Vers. O Lord heare my praier,

Resp. And let my cry come to thee.

Let vs pray.

O God the onlie defence and peerlesse comfort of humane infirmitie, shew mercifullie the force of thy helpe vpon thy sicke seruants, that being succoured by the aid of thy mercy, they may deserue to be presented whole and sound to thy holy church.

O God who by the patience of thine only begotten sonne hast brained the pride of the old enemye, graunt vs, we beseech thee, worthilie to cal to remembrance and meditate vpon those things which he suffered for vs, and so by his example patiently to suffer at our aduersities.

O God the most benigne maker and most merciful reformer and repaire of mankind, who hast redeemed man cast downe through the ennie of the diuel with the pretious blood of the onlie begotten

begotten sonne; quicken and giue life to vs thy seruants by the vigour of thy grace, & stretch forth thy comfortable and health-bringing hand to the sicke; replenish vs with alioy of hart and spiritual gladnes; expel from vs al hostile deceites, and send vnto vs the phisitian of health the Angel of peace, who may lift vs vp placed in distresses, with his consolations, by which we may obtaine helpe in the present, & attaine to euerlasting rewards in the future.

We humbly craue thy mercy, almighty God, which may reconcile vnto vs the grace lost, and by protecting vs, alwaies and in al places may impart vnto vs the gift of patience in al crosses laid vpon vs.

O God vnder whose becke and according to whose wil & pleasure speedilie runne the moments of our life, re-

ceiue the praiers of thole that humble
crie to thee, that being deliuered from
all aduersitie and sicknes, we may praise
thee with a perpetual-thankes-giuing.
Through our Lord Iesus Christ thy
sonne, who liueth and reigneth with
thee in the vnitie of the holie Ghost
God, world without end. Amen.

Vers. Lord heare my praier,

Resp. And let my crie come to thee.

Vers. Let vs blesse our Lord,

Resp. Thankes be to God.

Vers. And the soules of the faithfull
through the mercy of God rest in
peace. *Resp.* Amen.

Other praiers to be said by one that is sicke.

The first praier.

BE thou blessed ô God the Father of
my Lord Iesus Christ, that thou
doest now with such fatherlie loue vi-
sitate me (who through the confidence
which

Which I had in health was vnmindful of thee) admonishing me by this corporal infirmitie of my mortalitie and recalling me to penance and amendment of my life. I thanke thee, o my Sauour, that thou doest thus put me in mind of the present danger of my soule & geue me time to heale the wounds of the same I confesse thou doest hereby aford me a great meane to saue it from perishing euerlastingly.

What cause haue I then to be impatient, although my paines be greate, & my feeble flesh desireth to be eased; seing that I certainly know, that this rodde is very necessarie for me, which although I were the iustest man liuing, could neuer notwithstanding be vnto me but very profitable. Graunt me o Lord strength and patience, that the greatnes of my paines may neuer over-

come me, or make me thinke other
wise then I haue said.

If this sicknes be not vnto death
aford me thy helpe vpon the bedd of
my griefe; turne vnto me the whole
couche of mine infirmitie into ioy, and
according to thy good & fauorable wil
deale so with me that health may be
restored to my members, that I may the
better serue thee and liue according to
my vocation without complaint: yet
so that hauing recovered my health and
strength I may not hereafter with grea-
ter libertie & more freely againe offend
thee. Notwithstanding, o heavenly
FATHER, thy wil be done not mine. For
thou only hast knowen, what may be
expedient for me: only geue me grace
wholy to submit my selfe to thy wil.
But if it be thy pleasure o merciful God
that my soule shal now depart out of

my body, and consequently out of this world, I will not be against it. For why being in thousand dangers of ship-wracke in the midst of this tempestuous sea, should I feare a prosperous gale of wind, which may bring me to the port which I most desire, where there is no more any griefe paine or miserie? Only I craue of thee, ô Father, that thou despise not the worke of thy hands but that thou strengthen my soule with thy grace against all tentations, and all assaults of the diuel: Arme me with the shield of thy mercy, by which in times past thou hast made thy holy martirs invincible and triumphers ouer most horrible torments and cruel deaths, I haue no merits or good workes, which I can alleage before thee; of euil deeds, alas, I see ouer many; but I hope that, if I be penitent and cal for
mercy

mercy thy iustice and clemencie; wi-
number me among the iust and wash
me cleane from my sinnes in the blood
of thy dearely beloued Sonne our Lord
Iesus Christ, because thou hast recde-
med me by his bitter passion & death.
In consideration truly of my sinnes I
would aske longer time and a protoga-
tion of my life if perhaps hereafter (as
I hope) I should amend my selfe: but
who wil make me certaine and secure
of this matter; seeing mine infirmi-
ties and vanities be so many & so greate
that I am in greate danger, except thou
my God asford me thine extraordinarie
& peculiar helpe, to sal againe into my
wounted sinnes. My life and death, o
merciful Father, is in thy hands for by
thy diuine prouidence and power thou
rulest al things & whether I liue or die
I alwaies stand in neede of thy helpe.

What-

Whatsoever therefore thou decreest of me, do not I beseech thee bereaue me of thy aide and benigne assistance. Who liuest and reignest with the Sonne and the holy Ghost one God in al eternitie. Amen.

The .ij. praier.

Sweete Iesu, I neither desire life nor death, but that thy most holy wil be done: thee ô Lord I expect, be it done vnto me according to thy pleasure. If thou wilt sweete Iesu that I die receaue thou my soule. And although I come vnto thee last of al in the eüening, yet graunt that with thee and in thee, I may take euerlasting reast. But if thou wilt sweet Iesu that I liue longer, I purpose to amend the reast of my life, to offer it wholly to thee for a sacrifice & to spend it to thy glory & according to thy blessed wil. And that I may performe this.

my

my purpose I humbly craue the helpe of thy grace. Most desired Iesu, because I haue consumed my life past in sinnes to the contumelie of thy glorious name, and haue not begunne as yet to serue thee, graunt me that at the least now I may beginne, and spend al the strength and powers of my soule and body, and al the rest of the time which thou shalt geue me, to thy glorie and according to thy best and most perfect wil. Most merciful Iesu assist me gratuitously in these paines and miseries with which I am compassed about; and if so be that any greater come vpon me, because I haue deserued by my sinnes greater yea the greatest that may be, geue me grace to beare them most patiently. Sweete Iesu if I had neuer offended nor deserued any punishment, yet I would and do offer & resigne my selfe

to

to thee, being ready for the glory of thy name, the loue of thee, & the fulfilling of thy wil according to thy pleasure to suffer both these and al other paines whatsoeuer. Neither do I this trusting in mine owne strength, but in the multitude of thy mercies vpon which I relie, and which I cal vpon. I beseech thee that thou wilt vouchsafe with thy power to erect and strengthen the frailty of my flesh, to comfort and fortifie with longaminie and patience the pusillanimitie and inconstancie of my spirit, that I be neuer overcome or subdued with any aduersitie or temptation, or faint through want of courage. Let me being inflamed yea consumed with the most feruent fire of thy loue sigh to thee only with a thirsting hart, with al endeouore aspire to thee, thinke only of thee, desire only thee,

thee, relinquish, loath and despise the whole world with al worldly things for thee, and geue thee thanks from al my hart for al things both ioyful and sorowful. Most amiable Iesu, I choose thee, I wish after thee, I desire thee, I offer my selfe to thee, I flie to thee, and I abrenounce whatsoeuer thou art not. Whatsoeuer thou wilt, I wil: whatsoeuer thou wilt not, I wil not: whatsoeuer thou detestest, I abhorre. And if at any tyme I shal do any thing contrarie to this wil, I beseech thee my God not to impute it vnto me and not to iudge me according to that, but this election of my soule, because I now both gainsay and detest al things which I ought. Most amiable Iesu, if it please thee, and it shalbe to thy glorie, graunt that I may in this life be preserved from sinne and freed from al the paine due

vnto

vnto sinne which I should suffer in the world to come, that thou mayest receaue my soule departing out of this, into the hands of thy mercy and presently impart vnto it the ioyes of euerm-lasting blisse. Amen.

*A praier to be said by one that is
past reuerie.*

O My God, ô my God, ô my mercy,
vnto my refuge, thee I desire, and
vnto thee I flie for succour, vnto thee
I haſten to come, do not thou deſpiſe
and neglect me being in this dreadful
danger. Aſſiſt me mercifully in theſe
my greate neceſſities. I cannot redeeme
my ſelfe by mine owne workes, but
redeeme thou me and haue mercy
vpon me. I put no truſt in mine owne
merits, but I hope in thy mercies, and
I truſt more in thy commiſerations
then I diſtruſt mine owne actions.

Thou

Thou art my hope, my God ; to thee
 only I haue sinned through my default.
 Let me who haue bene so deare vnto
 thee that thou hast vouchsafed to re-
 deeme me with such an infinite price,
 not be now so base and of so smal
 account that thou suffer me to be
 damned. And now behold I come to
 thee, who art wanting to no man; I
 desire to be dissolved and to be with
 thee: Into thy hands ô Lord I commend
 my soule; looke mercifully vpon me ô
 God of truth, and graunt vnto me, my
 God, that I may sleepe & rest in peace.
 Who liuest and reigneest in perfect
 Trinitie God world without end.
 Amen.

Another praier.

L Et my request enter into thy sight,
 ô Lord, and stretch forth thy
 hand to make me whole. Behold I am
 the

the man which comming downe from Hierusalem into Iericho was taken and wounded by theeues, yea left halfe dead: Come thou neere vnto me, o merciful Samaritane, bind thou my wounds & powre thou into them oile and wine. I haue excessiuelly sinned during my life past, and done much iniquitie in thy sight. From the sole of my foote euen to the crowne of my head, there is no sound place in me. This not withstanding I am, sweet Iesu, one of those for whom thou hast suffered thy bitter passion & shed thy precious blood. Looke mercifully on me, o merciful redeemer of mankind, and deliuer me from the paines of hel which I haue diuerse times deserued. Thou hast promised, my God, pardon to sinners at what time soeuer they do repent and do iustice. Behold my contrite hart, my

M m

Lord

Lord, and forgive mine offences. I confesse I haue sinned against heauen and before thee; bring me a lost sheepe to thy heauenly fold. Turne a way thy face from my sinnes and blott out mine iniquities. Cast me not a way from thy face, but helpe me o Lord my God and Saviour. I request no other thing but that I may dwell in thy house and praise thee for ever. open vnto me, I beseeche thee, the gates of life: Come my sweete Lord, let me embrace thee, let me not loose thee. Bring me into thy heauenly pallace: ~~Thou art my~~ God, my redeemer, my glorie, my blisse, my ioy and my whole and only desire. Receiue me, most merciful Lord, according to the multitude of thy mercies; for into thy hands I comend my soule hoping that shortly I shal enjoy thy blessed presence. which thou graunt

who

who liuest and reignest world without end. Amen.

A protestation to be made by one that is sicke before his death.

I Protest here before almighty God my maker, redeemer, and sanctifier; before the blessed Virgin Marie and al the court of heauen; and before al you that are here present about me, that by the assistance of the diuine grace, I meane and purpose to liue and die a member of that one, holy, catholike and Apostolike church, which was founded by Christ and hath bene euer since gouerned by the Apostles and their successors; but principally by S. Peter and his successors the Bishops of Rome, who, vnder Christ the supreame head, haue euer had the ministerial gouernment of the same. Wherefore I firmly beleue in al things, as this holy

church teacheth. In particular I expresse my faith after this sort;

I beleue in God the Father almightie &c. *say the whole Creede; Which being done add further.* I admitte and embrace apostolike and ecclesiastical traditions together with other observations & constitutions of the church. I admitt likewise and beleue the holy scripture according to that sense which is taught and deliuered in the same church, to which it belongeth to iudge of the true sense and interpretation of scriptures. I beleue more ouer al articles of faith defined by the church in general councils: I acknowledge seauen Sacraments. Finally I reiect in no one point the definition and faith commonly taught by the Romane church. Wherefore I detest and abhorre al hereses and superstitions by the church

con-

condemned: & I am altogether firmly persuaded and resolved to die, as I haue said before, in the faith of the holy Catholike Apostolike and Romane church. And in this faith, through the merits of our blessed Sauour my Lord Iesus Christ, I hope to be saued. I forgive with al my hart al those that haue euer heretofore any waies iniured me, and desire like wise pardon of euerie one that I haue offended. And I humbly beseech almightie God likeas I forgive others, that so he wil forgive me, and receaue my soule into his heavenly kingdome. Amen.

*Iaculatorie or short praiers which may
be said by one that is with in
a short time to die.*

O Lord Iesu Christ receiue my soule.
O God be merciful to me a sinner.
Into thy hands o Lord I commend

my soule : thou hast redeemed me o
Lord God of truth.

Lord Iesu saue me, Lord strengthen
me. Lord graunt me patience.

Remember not o Lord the sinnes of my
youth, and mine ignorances.

Cleanse me o Lord from my hidden
sinnes; and from the offenses of other
men deliuer me.

O Lord Iesu Christ Sonne of the li-
uing God, put thy passion, crosse & death
betweene thy iudgment and my soule.

My creator and redeemer Iesu Christ,
I resigne and giue my selfe wholly to
thee; do not thou refuse me : I come to
thee, do not thou repel me.

Let that sweete voice sound in mine
eares; This day thou shalt be with me
in paradise.

Enter not into iudgment with thy
seruant o Lord.

O Marie the mother of grace, the mother of mercy, protect me from mine enemies and receaue me in the houre of my death.

We adore thee o Christ, and we blesse thee, because by thy holie crosse thou hast redeemed the world.

Arise ô Lord and let thine enemies be disperfed.

Note that if the sicke person cannot reade it wil be expedient some one reade vnto him such things as shal be thought meete. And besydes the praiers sett downe in this place, it wil not be amisse some times to reade other praiers & meditations disperfed through out this paradise. but in reading them obserue the directi on of a particular index or table which thou shalt find at the end of each part.

Praiers to be said for one that is departing vhen the panges of death are vpon him.

If it be a vwoman say for (him) & (he), (her) & (shee).

LORD haue mercy vpon vs.

Christ haue mercy vpon vs.

Lord haue mercy vpon vs.

Saint Marie, pray for him.

Al ye holy Angels and Archangels.
pray for him.

S. Abel pray.

Al the quire of the iust. pray.

S. Abraham. pray.

S. Iohn Baptist. pray.

Al ye holy Patriarkes and Prophets,
pray for him.

S. Peter pray.

S. Paule. pray.

S. Andrew, pray.

S. Iohn, pray.

Al ye holy Apostles and Euangelists,
pray for him.

Al ye holie disciples of our Lord. pray.

S. Stephen, pray.

S. Laurence, pray.

Al ye holy Martirs, pray.

S. Siluester, pray.

S. Au-

S. Augustine, pray.

Al ye holy Bishops and Confessours,
pray for him.

S. Benedi&th, pray.

S. Francis, pray.

Al ye holy Mounkes and Eremites,
pray for him

S. Marie Magdalene, pray.

S. Lucie, pray.

Al ye holy Virginnes and Widdowes,
pray for him.

Al ye Saints of God, make intercession
for him.

Be thou merciful: pardon him o Lord.

Be thou merciful: Gratioufly heare
him o Lord.

Be thou merciful; Deliuer him o Lord.

From thine anger, Deliuer.

From the daunger of death; Deliuer.

From the paines of hel; Deliuer.

From al euil; Deliuer.

From

From the power of the diuel; Deliuer.
 By thy holy Natuitie; Deliuer.
 By thy crosse and passion. Deliuer.
 By thy death and burial; Deliuer.
 By thy glorious resurrection; Deliuer.
 By thine admirable Ascension; Deliuer.
 By the grace of the holy Ghost the comforter;
 Deliuer.
 In the day of iudgment, Deliuer him
 o Lord.

We sinners: Beseech thee heare vs.
 That thou pardon him; We beseech
 thee heare vs.

Lord haue mercy vpon vs.

Christ haue mercy vpon vs.

Lord haue mercy vpon vs.

Add When the soule is departing.

DEpart o Christian soule out of this
 world, in the name of God the
 Father almighty, who created thee: in
 the name of Iesus Christ the Sonne of

the

the living God who suffered for thee :
in the name of the holy Ghost, who was
powred vpon thee. In the name of the
Angels and Archangels : in the name of
the thrones and dominations : in the
name of the principalities and powers :
in the name of the cherubims and Se-
raphines : in the name of the patriarches
and prophets : in the name of the holy
Apostles and Euangelists : in the name
of the holy martirs and confessours : in
the name of the holy Mounkes and
Eremites : In the name of the holy Vir-
ginnes and al the Saints of God : let thy
place this day be in peace, and thine ha-
bitation in holy Sion. Through the
same Christ our Lord. Amen.

Let vs pray.

O Merciful God, o mild God, o God
who according to the multitude
of thy mercies, blottest out the sinnes

of

of the penitent and with pardon of remission abolishest the faults of crimes past: looke graciously vpon this thy seru-
uant N. and being intreated heare him with the confession of his whole hart crauing pardon of al his offenses. Re-
new in him most benigne Father what-
soeuer hath bene either corrupted through humane frailty, or defiled through diabolical subtiltie: and ioyne a member of thy redemption to the vnitie of thy church. Haue mercy o Lord on his sighes, haue mercy on his teares: and admitte him to the Sacrament of thy reconciliation, who hath no trust but in thy mercy. Through Christ our Lord. Amen.

I commend thee most deare brother to almighty God, and I committe thee to him whose creature thou art: to the end that when by the mediation of
death

death thou shalt haue paid the debt of humane nature, thou mayst returne to thy maker who framed thee of the slime of the earth. Let therefore the bright companie of Angels occurre vnto thy soule departing out of thy body : let the iudging Senate of the Apostles come vnto thee: let the triumphing campe of the martirs clothed in white meete thee: let the assembly al decked with lillies of glistering confessions compasse thee about : let the quire of reioycing virginnes receaue thee: and let the imbracing of the holy patriarkes hold thee fast in the bosome of perfect rest. Let the countenance of Christ Iesus appeare meeke and pleasant vnto thee, and let him giue sentence that thou shalt alwaies remaine among those that attend him. Be thou ignorant of al that feareth and shine-

reth

reth in darknes, that crasheth & gnasheth in flames of fire, that afflicteth in torments. Let the most cruel aduersarie with his gard gine place vnto thee : let him at thy approching, Angels accompanying thee, tremble and flie into the huge chaos of euerlasting night. Let God arise & let his enemies be dispersed and let them that hate him flee from his face. Likeas smoke vanisheth away let them vanish : as waxe melteeth at the presence of fire, so let sinners perish at the presence of God : and let the iust delight them selues and reioice in the sight of God. Let therefore al the hellish legions be confounded and ashamed : and let not the ministers of Satan dare to hinder thy iourney. Christ who was crucified for thee, deliuer thee from al torments : Christ who hath vouchsafed to die for thee

thee deliuer thee from eternal death. Christ the S^{on}e of the liuing God place thee in the euermore pleasant greenes of his paradise, and that true shepheard acknowledge thee among his sheepe. He absolue thee from al thy sinnes; and place thee on his right hand in the lot of his elect. God send thee to see thy redeemer face to face, and attending alwaies in his presence to behold the most manifest truth. God graunt thee being placed among the troupes of the blessed to enioy for euer the sweetnes of the diuine contemplation. Amen.

A praier.

Receane o Lord thy seruant into the place of saluation which he is to hope for of thy metcy. *Resp. Amen.*

Deliuero Lord the soule of thy seruant; from al daungers of hel, and from snares of torments, and from al tribulations

bulations. *Resp.* Amen.

Deliver o Lord the soule of thy servant, as thou hast delivered Enoch and Elias from the common death of the world. *Resp.* Amen.

Deliver o Lord the soule of thy servant, as thou hast delivered Noe from the deluge. *Resp.* Amen.

Deliver o Lord the soule of thy servant, as thou hast delivered Abraham out of Vr of the chaldeans. *Resp.* Amen.

Deliver o Lord the soule of thy servant as thou hast delivered Job from his afflictions. *Resp.* Amen.

Deliver o Lord the soule of thy servant, as thou hast delivered Isaac from being offered a sacrifice, and out of the hands of his father Abraham. *Resp.* Amen.

Deliver o Lord the soule of thy servant, as thou hast delivered Lot out of Sodom

Sodom and from the flame of fire.

Resp. Amen.

Deliver o Lord the soule of thy servant, as thou hast deliuered Moyſes from the hands of Pharao king of Ægypt. *Resp.* Amen.

Deliver o Lord the soule of thy servant, as thou hast deliuered Daniel out of the lake of lions. *Resp.* Amen.

Deliver o Lord the soule of thy servant, as thou hast deliuered the three children from the fornace of burning fire and from the hand of a wicked king. *Resp.* Amen.

Deliver o Lord the soule of thy servant, as thou hast deliuered Susanna from a false accusation. *Resp.* Amen.

Deliver o Lord the soule of thy servant, as thou hast deliuered Dauid from the hands of King Saul, and the hands of Goliath. *Resp.* Amen.

Deliver O Lord the soule of thy servant, as thou hast delivered S. Peter and S. Paul out of prison. *Resp. Amen.*

And likeas thou hast delivered most blessed S. Thecla thy Virgin and Martir from three most cruel torments, so vouchsafe to deliver the soule of this thy servant, & cause it to reioyce with thee in heauenlie delights. *Resp. Amen.*

Let vs pray.

V V E commend vnto thee O Lord the soule of thy servant. N. & we beseech thee, Lord Iesu Christ the Sauour of the world, that thou wilt not refuse to place it in the bowomes of thy holie Patriarks, for which thou hast mercifullie descended to earth. Acknowledge ô Lord thy creature, not created by straunge Gods, but by thee the only liuing and true God: because there is no other God besides thee,

thee, and none can do according to thy workes. Giue ioy, o Lord, to his (her) soule in thy sight, and remember not his old iniquities & drunkennes which the furie or seruour of euil desire hath stirred vp. For although he hath sinned yet he hath not denied, but beleued in the Father, and the Sonne, and the holy Ghost; and he had in himselfe the zeale of God, and faithfullie adored the God that made al.

We beseech thee, o Lord, remember not the sinnes of his youth and his ignorances: but according to thy great mercy be thou mindful of him in the glorie of thy claritie. Let the heauens be opened vnto him, let the Angels congratulate him. Receaue, o Lord, thy seruant into thy kingdome. Let S. Michael the Archangel of God who hath deserued the soueraigntie of the hea-

uenlie warrefare receaue him. Let the holy Angels of God come and meete him, and bring him to the heauenlie citie Hierusalem. Let S. Peter the Apostle vnto whom the keies of the kingdome of God were deliuered receaue him. Let S. Paule who was worthy to be made a vessel of election helpe him. Let S. Iohn the chosen Apostle of God, vnto whom heauenly secrets were reuealed make intercession for him. Let al the holy Apostles, vnto whom by our Lord power of binding & loosing was giuen, pray for him. Let al the Saints and chosen of God, who for the name of Christ haue sustained torments in this world, be intercessours for him: that being loosed from the bands of the flesh, he may deserue to come to the glorie of the heauenly kingdome: our Lord Iesus Christ graunting it: Who
with

with the Father and the holy Ghost li-
ueth and reigneth world without end.
Amen.

IN to thy hands, o Lord, we commend
his soule, thou hast redeemed him o
Lord God of truth: let that sweete
voice of thine o Lord Iesu sound in his
eares: This day thou shalt be with me
in Paradise.

PRAIERS FOR THE DEAD.

The Psalmes, De profundis.

FROM the depthes I haue cried vnto
thee o Lord: Lord heare my voice.

Let thine eares be attentiuē: to the
voice of my petition.

If thou shalt obserue iniquities o
Lord: Lord who shal sustaine it?

Because with thee is propitiation:
and for thy law I haue expected thee
o Lord.

My soule hath expected in his word:

my soule hath hoped in our Lord.

From the morning watch euen vntil
night; let Israel hope in our Lord.

Because with our Lord is mercy: and
with him abundant redemption.

And he shal redeeme Israel: from al
his iniquities.

Add after this Psalme.

GRaunt vnto them o Lord eternal
rest: and let perpetual light shine
vnto them.

Lord haue mercy vpon vs.

Christ haue mercy vpon vs.

Lord haue mercy vpon vs.

Our Father &c. *Vers.* And leade vs not
into tentation. *Resp.* But deliuer vs from

euil. *Vers.* Graunt vnto them o Lord
eternal rest. *Resp.* And let perpetual

light shine vnto them. *Vers.* From the
gate of hel. *Resp.* Deliuer o Lord their

soules. *Vers.* Let them rest in peace.

R. sp

Resp. Amen. *Vers.* O Lord heare my
praier. *Resp.* And let my crie come vnto
thee.

Let vs pray.

*Here add according to thy deuotion some of
the praiers following, and in the first place
say the praier for him, her, or them for
whom thou especially praieſt. If thou ſay the
laſt praier, ſay it alwaies in the laſt place.*

A praier for Biſhops and prieſts departed.

O God who among Apoſtolique
prieſts haſt graunted thy ſeruants
to florish with pontifical or prieſtlie
dignitie: graunt we beſeech thee that
they be likewise ioyned to their perpe-
tual companie. Through &c.

For a Biſhop departed.

O God who among Apoſtolique
prieſts haſt graunted thy ſervant
to florish with pontifical dignity: graunt
we beſeeche thee that he be likewise
ioyned to their perpetual companie.

*For a priest departed say the same prayer
reading in place of Pontifical, priestly.*

*For our departed brethren, kinsfolke
and benefactors.*

O God the giuer of pardon, and lo-
uer of the saluation of mankind,
we beseech thy clemencie: that blessed
S. Marie alwaies a Virgin together with
al the Saints making intercession, thou
graunt the brethren of our congrega-
tion, our kinsfolke and benefactors
which are departed out of this world
to come to the fellowship of cuerla-
sting blessednes. Through &c.

*On the day of the death of one departed or
when Masse or Dirige is sollemnely said
for him being lately dead.*

Absolue, o Lord, we beseech thee
the soule of thy seruant N. that
being dead to the world he (she) may
liue to thee, and those things which he

(shee)

(shee) through the frailtie of the flesh hath committed in humane conuersation, thou by the pardon of thy most merciful piety wipe away. Through &c

For the Father departed.

O God who hast commaunded vs to honour our Father and Mother, haue mercy according to thy clemencie on the soule of my Father and forgiue him his sinnes, and make me see him in the ioy of euerlasting claritie. Through.
For thy mother departed and likewise for thy father & mother say the same praier: but in place of father read mother, & for his and him, reade her: for thy father and mother in place of soule read soules, and of father say father and mother: finally for his and him, read their and them.

For a man departed.

I Ncline o Lord thine eares to our praiers: by which we humbly beseech

seech thy mercy: that thou place the soule of thy seruant, which thou hast commaunded to depart out of this world, in the region of peace and light: and cause it to be partaker of the companie of thy Saints. Through &c.

For a woman departed.

VE beseech thee o Lord according to thy pietie haue mercy on the soule of thy seruant: and restore her being loosed from the contagions of the flesh, to the portion of euerlasting saluation. Through &c.

On the anniuersarie day of one dead.

O God the Lord of mercies, graunt vnto the soule of thy seruant whose anniuersarie day of departure out of this world we obserue, the seate of comfort, the blisse of repose and the claritie of light. Through &c.

If thou say for many in place of those words

(the

(the soule of thy seruant) *reade* (the soules of thy seruants.)

A praier to be said in a church or church-yard for al that are buried in that place.

O God through whose mercie the soules of the faithfull rest, graunt mercifully vnto thy seruants here or els where resting in Christ, pardon of their finnes that being absolved from al their offenses they may reioice with thee for euer. Through our Lord. &c.

For al the faithfull departed.

O God the maker and redeemer of al the faithfull, giue vnto the soules of thy faithfull departed remission of al their finnes: that through godly praiers they may obtaine that pardon which they alwaies haue desired. Who liuest and reignest world without end. *Resp.*

Amen.

End alwaies thus.

Vers. Graunt them o Lord euerlasting rest.

reſt. *Reſp.* And let perpetual light ſhine vnto them. *Verſ.* Let them reſt in peace. *Reſp.* Amen.

On al ſoules day, end this laſt praier thus ;
Who liueſt and reigneſt with God the Father in the vnitie of the holy Ghoſt God, world without end. Amen.

THE FORME OF BAPTISME.

If the child be in probable danger of death and thou canſt not haue a prieſt powring a little water on the head of it and firſt naming it, which is ſignified by the letter N. ſay:

N. I baptize thee in the name of the Father, and of the Sonne, and of the holy Ghoſt. Amen.

Powre on the water whiles thou ſayeſt thoſe words. If thou canſt not come by the head of the child, and it be probable that the child wil not be borne a line, powre or ſprinkle water on that part which thou canſt come by, although it be but the hand or foote ſaying as

before.

*before. But if afterwards God send the child
aline into the World if there be imminent
daunger of death, powring Water on the
head say as followeth.*

*N. if thou art baptized I do not rebap-
tize thee. But if thou art not baptized,
I baptize thee in the name of the Fa-
ther and of the Sonne, and of the holy
Ghost. Amen.*

*Putre on the water When thou saiest those
words; I baptize thee in the name &c.*

*V Voemen when they fal in trauaile (accor-
ding to the prouincial constitutions of Englad)
ought to see that faire water be provided in a
readnies for the christening of their children
if neede should be.*

*Aman ought to christen a child before a wo-
man, if he be at hand, and know as wel as shee
the forme of Baptisme.*

Psalm 90. (which is assigned in this paradise to be said in the morning) explained with a short paraphrasis : which paraphrasis is added to the wordes of the psalm, and printed in a different small letter, so that in saying the psalm it may bee either said or omitted according as it shal please the partie that prayeth.

V*V* Ho (*constantlie*) dwelleth in the helpe of the highest (*by reposing his whole confidence in our Lord*) shal abide (*& remaine secure from al euil*) vnder the protection of the God of heauen.

He shal say vnto our Lord thou art my receauer (*who hast already receiued me to thy mercy, being fallen into sinne and in daunger of hel fire*), and (*thou art*) my refuge (*in time of tentation & tribulation, and*) my God I wil hope in him (*that he wil finally bring me to the euerlasting blisse of heauen*).

A Paraphrasis upon the 90. Psalme. 579

Because he hath deliuered me (both)
from the snares and nettes of the hun-
ters (not only temporal ; to wit of euil men
endeuoring temporally to afflict me, but also
spiritual, to wit of the world, the flesh, and
the diuel seeking the destruction of my soules)
and (likewise) from a sharpe word
(from the seuerer sentence of God pronounced
against the wicked, and from the hurt tem-
poral and spiritual it self intended by mine
enemies against me).

With his shoulders (o iust man like an
Eagle or henne) he shal ouershadow thee:
& thou (being placed) vnder his winges,
shalt (firmly) hope (for deliuey & safety).

His truth (in keeping his promisses, and
also the truth of faith beleueed in his church)
as with a shield (or target) shal com-
pass thee round about, (and save thee at
al times and in al places from hurt) thou
shalt not dread the night feare (any

daun-

80 *A Paraphrasis vpon the 90. Psalme.*

daungers in the night season, or any affliction in time of aduersity. (Neither shalt thou feare) the arrow (or dart) flying in the day (any calamitie which may fal vpon thee in the day time, or the flatterie of the impious in time of prosperitie ; thou shalt not feare) the busines walking in the darke (any hurtful thing or action in the night, or time of aduersitie, neither) the incursion and noone diuel (the assaults of such potent enemies as shal not feare to offer thee hurt euen at noone dayes ; or those most horrible sinnes vnto which, prosperitie vsually allureth men).

A thousand (that is, verie manie of thy fellowe souldiours, in this combat) shal fal on thy (left) side (through aduersity) and tenne thousand (to wit farre more) on thy right side or hand (through prosperity) but vnto thee any such euil shal not appreche.

Not.

Notwithstanding (*thou shalt not onely know by report, but euen*) with thine eyes (*at the least in the last day of iudgment*) thou shalt (*perfectlie*) consider, (*and behold al thine enemyes, who they are and what they suffer*) and (*then*) thou shalt clearly see the reward of sinners (*what wages the wicked reape of their labours when thou hast said*) Because thou, o Lord art myne (*onely*) hope : thou hast made the highest (*himself*) thy refuge : (*and therby placed thy self as it were in a castle inuincible*)

The euil (*of sinne which shal finally hurt thee in this life*) shal not come neare vnto thee : (*nay no euil of sinne in the next life, howsoeuer shal haue accesse vnto thee*) and the scourge (*of temporal afflictions in this world*) shal not approche to thy Tabernacle (*to molest thee : because thy habitation being in heauen, thou shal reioyce in*

temporal tribulations : but in heauen thou shalt absolutely be freed from al such miseries.)

Because he hath giuen his angels (peculiar) charge of thee (his seruant putting thy whole confidence in him) that they keep and guard thee (especially from the diuel (in al thy wayes. Through their wisdom and power in protecting thee) They shal (as it were) in their handes beare thee lest that perhappes thou hurt thy feete (of thyne affections) against the stone (of mortal sinne by giuing consent to the breach of Gods commaundements) vpon the (Diuel who through his craft is called a Serpent, and in particular through his obstinacie incyned with subtiltie is tearmed) an Aspe, and (through his crueltie a) Basiliske, thou shalt walke (as a conquerour) and thou shalt tread (the said diuel through his fiercenesse compared to a)

Lyon,

Lyon, and (*through his power to a*) Dragon vnder thy feet:

Because he hath (*confidently*) hoped in me, I (*my selfe the God of heauen*) wil deliuer him: I wil (*alwaies*) protect him because he hath knowne my name (*my power, my wisdom and my goodness, because he hath knowne me as his pastour freind, and father*)

He shal (*with a vehement desire proceeding from aseruent loue, and a sure confidence*) crye vnto me, and I wil heare him : with him I am in tribulation (*b*) *affording him comforts*) I wil deliuer him and I wil giue him glory (*if it be expedient for him euen in this life, but most assuredly (if he perseuer) in my heauenly kingdome*) with the length of dayes (*euen with eternitie in everlasting ioy*) I wil replenish him, and I wil shew him my saluation, (*by imparting to him throughout al*

584 *A Paraphrasis vpon the 90. Psalme.*

eternity the most happie vision of my self, and of his Saviour by me sent into the world for his redemption.) Glorie be to the Father &c. As it was in the beginning. &c. Amen.

At the end of the praiers after Agnus Dei, in time of masse, immediatelie before the praier to be said (when the priest saith the post communion &c. pag. 88.) add.

An hymne of S. Thomas of Aquine to the holy Eucharist.

I Worship thee deuoutly, ô secret
deity,
Vnder these figures which art hidden
verily:
My hart to thee it selfe wholly subie-
cteth,

For

For contemplating thee it wholly fainteth ;

Sight, tast, and feeling in thee are deceaued,

Only by hearing, safely it's beleueed.

Whater'e gods Sonne said, I beleue secured
(assured.

Then th' word of truts, nothing is more

Vpon the rood lay hid only thy deity,

But heer li'eth hiddē also thy humanity

Yet both beleeuing likewise, and confessing

I craue that which the thiefe did craue
repenting ;

Thy wounds, like Thomas, heer I do
not see,

Yet I confesse thee my true God to be.

Make me foreuer more and more be-
leeue thee

To fixe my hope in thee, and stil to
loue thee.

O deere memoriall of our Lordes death,
True bread which life dooest vnto man
bequeath :

Graunt my poor mind to liue sustained
by thee,

That thou mayst alway fauour sweet
vnto me.

Meriful pelican Iesus my Sauour
With thy blood cleans me from my
foule behauiour :

One drop wherof could saue sufficient-
ly

Euen al the world from crime and vi-
lany.

Iesu whom now vnder a veile I see,
When shal that come, & hich so I thinke
should bee :

That viewing thee, thy face al vnreuea-
led

Thy glories sigh in heauen may make
me blessed?

LETANIES

FOR ENGLAND.

To the Saints of England.

According to the Latine copie of Letanie^s for Germanie approued by the Romane congregation of the holy inquisition, with the alterations first the word England is put in steed of Germanie; secondlie English Saints out of the Romane Martirologe are placed in lieu of the Germanie; thirldy some things peculiar to Germanie are omitted; lastly one praier is added out of the Primer.

LORD haue mercy vpon vs.

Christ haue mercy vpon vs.

Lord haue mercy vpon vs.

Christ heare vs.

Christ grationlie heare vs.

God the Father of heauen, Haue mercy vpon vs.

God the Sonne Redeemer of the world,

Haue mercy vpon vs.

God the holie Ghost, Haue mercy vpon vs.
 Holie Trinitie one God, Haue mercy vpon vs.
 Saint Marie,
 Holie Mother of God,
 Holie Virgin of Virginnes.
 S. Michael,
 S. Gabriel,
 S. Raphael,
 Holie Archangel prince ouer England,
 Al ye holie Angels and Archangels presi-
 dents and guardians in England,
 Al ye holie orders of blessed Spirits,
 S. Iohn Baptist,
 Al ye holie Patriarkes and Prophetes,
 S. Peter,
 S. Paule,
 S. Thomas,
 S. Simon,
 S. Luke,
 Al ye holie Apostles and Euangelists,
 S. Ioseph of Arimathia,
 S. Aristobulus,
 Al ye holie Disciples of our Lord,
 S. Albane,
 S. Edmund King and Martir,
 S. Thomas of Canterburie,

Pray for vs.

S. George,

S. George,
S. Lucius,
S. Edward King and Martir,
S. Oswald,
S. Kenelme,
S. Angulus,
S. Ælphege,
S. VVigbert,
S. Boniface Apostle of Germanie and his
fellowes,
S. Socrates and Stephen,
S. Ewalds,
Al ye holie Martirs,
S. Gregorie,
S. Augustine our Apostle,
S. Pauline,
S. Laurence,
S. Iustus,
S. Mellirus,
S. Honorius,
S. Berine,
S. Cead,
S. Theodore,
S. Cuthbert,
S. Dunstane,
S. Dauid,

Pray for vs.



S. V Vilfride,
 S. Iohn of Beuerley,
 S. Edmund,
 S. Anselme,
 S. Osmund,
 S. V Volstane,
 S. Svithune,
 S. Æthelvod.
 S. Earconvald,
 S. Eadbert,
 S. Richard, King,
 S. Thomas of Hereford
 S. Hugh,
 S. Suibert,
 S. Assaph,
 S. V Vilibald,
 S. Liullus,
 S. Burchard,
 S. Patricke,
 S. Bede,
 Al ye holie Bishops and Confessors.
 Al ye holie Doctors,
 S. Benediſt Bishop
 S. Egbert,
 S. Robert,
 S. Edvvard King and Confessor,

Pray for vs.

S. Edil.

S. Edilbert,
S. Sebb,
S. Beatus,
S. Adelbert,
S. Marcelline,
S. VVunibald,
S. Richard,
Al ye holic Priests and Deacons,
Al ye holic Mounkes and Eremites,
S. Etheldride,
S. Edilburge,
S. VVenefride,
S. Milburge,
S. Edith,
S. Fridesvide,
S. Helene,
S. Cuthburge,
S. VValburge,
S. Tecla,
S. Lioba,
S. Vrsula and her Fellowves,
Al ye holic virginnes and VVidowes.
Al ye S. both men & VVomen vwho haue
liued in England,
Al ye Saints of God, Make intercession for vs.
Be merciful, Spare vs o Lord.

Pray for vs.

Be

Be merciful, Heare vs graciously o Lord,
From al euil, Deliuer vs o Lord.

From al sinne,

From the imminent dangers of our finnes

From the spirit of pride and of Apostasie,

From vanities and blindnes of mind,

From desires and libertie of the flesh,

From the spirit of blasphemie,

From hatred, contempt and neglect of
holie things,

From prophaming churches & al sacrilege

From seditions, discords, warres and al
rebellion,

From plague, famine and destruction,

From al heresie and scisme,

From al wordlie and prophane spirit,

Iesu Christ the Sonne of God & of Marie
through thy peaceable comming,

Iesu Christ our saluation & hope through
thy most sweet name,

Iesu Christ Redeemer and Sauour of the
world through thy holy body & bloud,

VVe sinners, Beseech thee heare vs.

That thou stirre vp and direct the Pope and
al Bishops to pacifie the church, we beseech
thee heare vs.

Deliuer vs o Lord.

That

That thou make the Emperor and al princes trulie catholikes, and maintainers and defenders of the catholike faith,

That thou reduce and bring al the peeres of the realme of England to the vnitie of the catholike faith and the obedience of the church.

That thou vouchsafe to put to flight and root out al heresies and errors in faith,

That thou deliuer and preserue al clergie men in England from al scandals and loosenesse or dishonestie of life,

That thou vouchsafe to humble and to conuert the enemies of the church to the way of truth,

That thou vouchsafe graciouſlie to heare the waylings & sighes of the catholikes

That thou graunt the life giuing and perpetual sacrifice of the church be set vp, retained and worthilie celebrated in England,

That thou vouchsafe to giue eternal rest to the soules of the faithfull departed, especiallie to such as in England are defrauded of suffrages,

That thou vouchsafe graciouſlie to re-

we beseech thee heare vs.

ccue.

ceius our praiers, we beseech the heare vs.
 O Sonne of God, we beseech thee heare vs.
 O Lambe of God who takest away the finnes
 of the world, Spare vs o Lord.
 O Lambe of God who takest away the finnes
 of the world, Graciously heare vs o Lord,
 O Lambe of God who takest away the finnes
 of the world, Haue mercie vpon vs.
 Christ graciously heare vs.
 Lord haue mercy vpon vs.
 Christ haue mercy vpon vs.
 Lord haue mercy vpon vs.
 Our Father &c. *Vers.* And lead vs not into ten-
 tation. *Resp.* But deliver vs from euil. *Vers.*
 Iudge, o Lord, them that hurt vs, *Resp.* Over-
 throw the that impugne vs *Ver.* Take armour
 and sheld, *Resp.* And rise vp to helpe vs. *Vers.*
 Deliuier vs out of the hands of our enemies.
Resp. And from them that persecute vs.
Vers. Be they made as dust before the face of
 the wind, *Resp.* And the Angel of our Lord
 persecuting them. *Vers.* Let feare and dread
 fall vpon them, *Resp.* In the greatnes of
 thine arme. *Vers.* Cast downe o Lord the pri-
 de of our enemies, *Resp.* And with the power
 of thy right hand overthrow their stubbur-
 nesse.

nesse. *Vers* Deliver not to beasts the soules that confesse to thee, *Resp.* And the soules of thy poore forget not for euer. *Vers.* O Lord heare my praier, *Resp.* And let my crie come to thee.

Let vs Pray.

Most merciful God who remembrest not the iniquities of those that are conuerted to thee, but hearest clementlie their sighes and cries: behold thy churches prophaned by the hands of heretikes and the affliction of thy beloued flocke, bemindeful of thine inheritance purchased by the effusion of the most preious blood of thine onlie begotten Sonne, and visit feruentlie the vineard planted, by thy right hand, which the wold bore endeauoureth to root vp and destroy: strengthen the tillers and labourers thereof by the power, against the rage of the destroyers make them conquerers and make the workers wel therein possessores of thy heauenlie kingdome.

Almightie and euerlasting God, who sauest al and wouldest none should perish, behold and take pity on the soules through the diuels craft deceived, that al heretical impietie being cast of and reiected, the harts of such as erre may

recoue

reouer themselves, and returne to the vnitie of thy truth.

VVe beseech thee, almightie God, that thy seruants al Kings, princes and al magistrates, who through thy mercy haue vndertaken the gouernment of the weale publike, may also apprehend and receiue the increase of virtues, with which being as it is meete adorned, they may be both able to eschew the monsters of vices and also gratiouſlie to come to thee who art the way, the truth and the life who lueſt raignest with God the Father in the vnitie of the holy Ghost God, world without end. *Amē.*

Vers. Lord heare my praier,

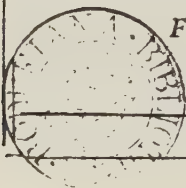
Resp. And let my cry come to the.

Vers. Let vs blesse our Lord,

Resp. Thankes be to God.

Vers. And the soules of the faithful departed through the mercy of God rest in peace.

Resp. Amen.



F I N I S.

*A table of the contents of this first part of
Paradise of Praiers.*

A Table of the moueable feasts according to the old calender for tenne yeares to come.

A table of the same feasts according to the new calender.

The calender more exactlie set forth then euer it hath bene in English heretofore.

The distribution of al the Sundaies and moueable feasts through out the yeare

Concerning fasting daies & holidiaies through out the yeare with other things necessarie to be known.

An ample instruction how to serue the priest at Masse.

Diuerse ends or conclusions of praiers.

Briefe rules to be obserued by him that is to pray. pag. 1.

Rules to be obserued in the morning. pag. 4.

Morning praiers. pag. 5.

A morning exercise taken out of the primer. pag. 7.

The Angelical salutation which is to be said in the morning at noone and in the euening. pag. 11.

- Briefe praieris to be said by one that cannot
reade or is not at leasure to say more. pag. 12.
- Other praieris to be said euerie morning. pag. 13.
- A thanks giuing God for his benefits. pag. 15.
- Other praieris for the grace and protection of
God for remission of sinnes &c. pag. 22.
- A commemoration of the holy crosse alio praier-
ers to our blessed Ladie, the Angels & Saints
pag. 39 &c.
- Praieris for the church of Christ, conuersion of
heretikes &c. pag. 48.
- The conclusion of the morning praieris pag. 53.
- Meditations and praieris to be vsed in the time
of Masse. 55. &c.
- The mystical signification of al the parts of the
Masse and almost al things thereunto be-
longing pag. 60.
- Certaine iaculatorie praieris which may be said
at any time of the day pag. 96.
- Grace before and after meate pag. 100. 101.
- Praieris to be said in the tyme of euen song for
remission of sinnes &c. pag. 102.
- Rules to be obserued before &c. pag. 132.
- Praieris to be said before we go to bed. 133.
- Rules to be obserued in saying the hymnes and
collects pag. 146.

The hymnes for al times & feasts of the yeare.
155.

The collectes for al times of the yeare out of
the newlie corrected Breuiarie pag. 216.

The collectes or praier for the feasts of Saints
throughtout the yeare according to the last e-
dition of the Breuiarie vherenato are added
the collectes propre for the Saints of England
which were serued in the Breuiarie according
to the vse of Sarum translated out of the said
Breuiaries. pag. 277.

Touching seruing our B Ladie vpon Satur-
day 374.

Diuerse praier and first for the members and
enemies of the church. 375.

A praier for the church of God. 375.

A praier for the church afflicted by heretikes.
375.

A praier for the pope. 379.

A praier for Bishops and Magistrats ecclesiasti-
cal. 379.

A praier for the Emperour. 380.

A praier for the King and Queene. 380.

For temporal Magistrats. 382.

A praier in tentation 425.

For euerie degree of the church. 383

For prelates and the congregations committed to there charge.	384.
For a congregation or familie.	384.
For peace in a congregation.	384.
Against the persecutors of the church	385.
To obtaine the helpe of God against infidels and heretikes	385.
To obtaine the helpe of God against paganes.	385.
For our parents, benefactors and freinds.	385.
A praier to be said of parents for their children	387.
For deuoute freinds	388.
For a special freind.	389.
For the liuing.	391.
For the liuing and the dead.	391.
For trauellers	391.
For those which are at sea.	392.
For one in prison.	392.
For the sicke.	393.
For one that is sicke	393.
For one that is sicke past reouerie	396.
For al afflicted.	397.
For those which are tempted and in affliction	397.
For our enemies.	398.
	For

<i>The Table.</i>	599
For heretikes and Scismatikes.	398
Against Scisme.	398.
For the Iewes.	399
For the paganes.	399.
Praiers to be said by men and women of diuer se estates	400
A praier to be said by one that is mari ed.	400.
A praier to be said by a woman with child.	404
An other,	406.
A praier for a woman in trauaile.	408.
A praier for a woman with child.	411.
A praier to be said by a house holder.	412.
A praier to be said by a young man or woman	413.
A praier to be said by a child that he may do his dutie to his parents	415.
A praier to be said by scholers before they go to their bookes.	416.
A praier to be said by a seruant	417.
A praier to be said before a sermon.	418.
Praiers to be said for the obtaining of diuerse virtuos.	420.
A praier for charitie.	421.
For continencie.	421.
For patience.	422.

For liberalitie.	422
For the gift of teares.	423.
Praiers to be said for helpe in diuerse spiritual necessities.	424.
For remission of sinnes.	424
A praier in tentation	425
A praier to be said when one is troubled with anie euil though or tentation.	428
A praier to repel euil cogitations	429
A praier to be said after sinne committed	430
Praiers to be said in time of diuerse temporal and corporal necessities.	431
A praier for raine.	431
For faire weather.	432
In time of tempestuous weather.	432
For the fruits of the earth.	434
For any necessitie whatsoeuer	436
For any tribulation whatsoeuer.	436
A praier for al these that are afflicted &c.	436
A praier in time of affliction.	438
In time of any temporal affliction.	440
In time of warre for peace.	443
In time of warre for victorie.	443.
In time of famine and the plague.	444
For auoiding of the plague or any other mortalitie.	444

A praier to S. Sebastian againstt the plague.	445
Againstt the pestilēce or murraine of cattle.	445
For defence from our enimies.	446.
Rules to be obserued by him that commeth to confession.	447
Praiers to be said before confession.	453.
Praiers to be said after confession.	482
Rules to be obserued by him that &c.	487
Praiers before communion.	490.
Praiers after communion.	509.
Praiers to be said in the beginning of a iourney.	519.
Rules to be obseruad by one that is sicke.	522.
Letanies for the sicke translated out of the Latine copy approued by the Romane congregation of the holy Inquisition, which may be said either by the sicke themselues, or by others for them.	526
Praiers to be said by one that is sicke.	538.
Praiers to be said for one that is departing out of the world.	555.
Praiers for the dead	569.
The forme of Baptisme.	576.
Psalme 90. explaned with a paraphrasis.	578.
Letanies for England of the Saints of England approued, &c.	585.

*An other table directing to certaine
praers in this first part, fitting the di-
uerse dispositions or affections of men.
And although it may serue for al sorts
and at al times, yet such as are desi-
rous to read praers to axie one sicke or
in daunger of death may make espe-
cial vse of it.*

If the partie want contrition, read;

A Praier to the holie Ghost. pag. 35

A praier to stirre vp attrition. 453

A praier to stirre vp contrition. 458

A praier to our Lord Iesus. 109

*At al other times especiallie if there be feare
of dispaire. read*

A praier to the holie Ghost. 113

Psalme 90. explaned with a paraphrasis
578

A praier to God the Father. 29

A com-

A table of the moueable feasts. 603

A commemoration of the crosse.	39
A preparatorie praier before Confession.	473
<i>If he be tempted, read</i>	
A praier in tentation.	425
An other.	428
<i>Howsoeuer the partie be affected; read;</i>	
The Psalmes Miserere.	104
A praier after the epistle.	75
Some of the Iaculatorie praiers.	97
A praier to God the Father.	111
A praier to the B. Trinitie.	115
An antiphone & praier to our B. Ladie:	
Alhaile &c.	124
A Benediction : God the Father &c	130
A praier for patience.	422
An act of contrition.	472

FINIS.

Errors escaped in the printing.

Page	Line	The correction
1	1 pray, r	praier,
36	16 strengthen	straighten
38	15 presentlie	at this present
61	5 with	the cord with
107	15 sinnes	our sinnes
109	7 life	life. Amen.
156	4 shalt	shalt be
157	13 bodies fashion	mortal bodie
210	5 shalbe	were
233	1 according to	with
250	13 how more	how much more

APPROBATIO.

Hominum iudicio quoniam eruditio & pietas mihi comperta est libenter subscripsi, & ut imprimatur concessi. Actum Duaci 9. Septembris 1613.

GEORGIVS COLVENARIUS
S. Theol. Doct. & Prof. & librorum in Academia Duacena Cens.

APPROBATIO.

Iste liber cui titulus est A Paradise of Prayers and Meditations &c. nihil continet quod vel fidei Catholicæ vel bonis moribus repugnat quin potius multa complectitur quæ orationis exercitiû & pietatem valde promoveant.

MATTHÆVS KELLISONVS
S. Theol. Doct. & Prof.

APPROBATIO.

Perlegi diligenter hanc primam partem Paradisi precum catholicarum à venerabili fratre nostro D. EDUARDO MAIHV benedictino collectam: & omnia in ea inveni sanctæ fidei conformia, & deuotioni piorum catholicorum vtilia, & nihil quod non sit solidum & authenticum, ita testor ego.

FR. LEANDER DE S. MARTIN
Benedictinus Anglus sacre Theologiæ Licentiatuſ, & miſſionis Benedictinæ Anglorum vicarius generalis.



